

THE CHRISTIAN EVANGELIST

November 15, 1959

FRONT
RANK

INTERNATIONAL WEEKLY OF THE CHRISTIAN CHURCHES (DISCIPLES OF CHRIST)



by Benjamin E. Butler

PRESIDENT JAMES A. GARFIELD

HERE COMES ELIJAH

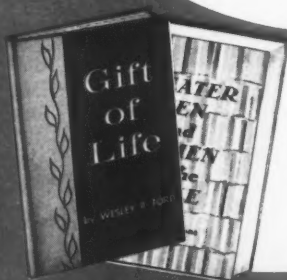
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James A. Garfield

NOVEMBER 19 marks the birthday of James A. Garfield, the twentieth President of the United States, who was a Christian Churches (Disciples of Christ) and minister served as president of Hiram College. The International Convention assembly in Denver, Colorado, approved a resolution calling for the Christian Churches to recognize Garfield's birthday each year. The Disciples of Christ Historical Society was invited to prepare suitable materials to honor the life and service of President Garfield.

It is appropriate that we honor him by placing his likeness on this week's cover. The above art is from the biography of Garfield, *General Jim*, by Hazel H. Davis. Art is by Philip Richard Theibert, who illustrated the Bethany Press Book published in 1958.

A JOURNAL OF NEWS AND OPINION

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COVER

Statue of President James A. Garfield which is in the rotunda of the United States Capitol, Washington, D. C. A major general of volunteers during the Civil War, Garfield served for many years in the House of Representatives and was the 20th President.

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Separate, Destroy, Melt

by Chaplain Arnold Porter

A Faith to Live by

A MAN or woman who tries to live apart from the church has the existence and the future of a Greenland Iceberg.

Greenland is one of the most fascinating places in the world. There Leif Ericson, at the end of the tenth century, founded the first Christian Church in the western hemisphere. It was from that site, at the head of the Tenugliarfick Fjord, that the Vikings, by mistake, sailed to North America.

The beauty of Greenland (and at the southern tip at least it is green in the spring) is an unexpected combination of the Fjord country of Norway with the areas above timberline in Colorado's Rocky Mountain National Park and the tundra barrens of northern Canada.

Greenland's most outstanding feature however is the icecap. It is a ponderous mass of ice, the greatest single souvenir of the ice age, connecting at least three separate underlying land areas into an ice island 600 miles across and nearly a thousand miles long which becomes over 10,000 feet thick in several areas.

Falling rain or snow becomes a part of the icecap and remains secure for epochs of time until, like syrup flowing over the edges of an inverted saucer, it descends into the Fjords as a glacier and finally breaks off to begin its separate identity as an iceberg.

But at the moment of separation its disintegration begins. Now its existence is dependent upon the ocean currents which flow erratically south, past Newfoundland into the Atlantic shipping lanes, into constantly warming water.

The scale of these icebergs always produces amazement, no matter how often they are seen. Enormous above the water and eight or nine times as large beneath the surface, they can destroy almost any ship. However, they are diminishing day by day. Their destructive power lessens as their disintegration progresses. The time comes when the iceberg is, literally, nothing.

Isn't this a description of individuals who could be secure within the fellowship of the church but who for some inadequate reason choose to lead a *separate existence*? Without the church and its divine and human strength an individual drifts at the mercy of social currents in an inevitable process of futility and disintegration.

Chaplain (Capt.) Arnold Porter is attached to the 48th Air Base Group of the United States Air Force, APO 119, New York, New York.



A Plea,

A Movement and

THE CHURCH

by Benjamin F. Burns

"What changes or modifications in the way of addition or subtraction, are demanded among the Disciples to make their plea more efficient, either in its substance or in the manner of its presentation to the world? The religious world today is very different from what it was a century ago."—THE CHRISTIAN-EVANGELIST, April 11, 1929, by J. H. Garrison.

THE religious world, vastly changed by a century's passing and our plea virtually unchanged in that same century, prompted that question 30 years ago by J. H. Garrison, then editor of *The Christian-Evangelist*.

The question was not answered adequately. His question and his analysis are still pertinent because our plea—in substance and manner of presentation—is virtually unchanged.

"What changes or modifications in the way of addition or subtraction, are demanded among the Disciples to make their plea more efficient, either in its substance or in the manner of its presentation to the world?"

I

The Disciples of Christ must accept with solemn joy their responsible membership in the church of Jesus Christ. It is high time that the Disciples joined the Church of Jesus Christ.

For too long a time as a people we have considered ourselves "a plea," or "a movement" or "a brotherhood." We have eloquently refused to be called a church. We had good and valid reasons a century ago for this attitude. We certainly didn't want another church in a divided Christendom. But in our role of plea, movement, brotherhood we have developed an attitude of separation from the rest of the Church of Jesus Christ. With that separation we are not happy.

We have behaved exactly as a denomination behaves but denying that we are one. We claim to be a plea, a movement or a brotherhood—anything but the church—but we behave as a church and sometimes by arrogance we claim to be *The Church of Jesus Christ*.

A possible result of our self-deception is that

This article was adapted from an address by Mr. Burns delivered at the minister's luncheon in connection with the Illinois Disciples of Christ State Convention May 4, 1959. He is minister of Austin Boulevard Christian Church, Oak Park, Illinois.

we may soon be preaching Christian unity to a united church—from the outside. We may be standing at the edge of the post-ecumenical era. If we continue as a plea, a movement or a brotherhood, we may well be left behind as an outstanding example of church separatism.

We certainly need to witness vigorously for Christian unity and for that kind of Christian unity which is New Testament: free, loving and spiritual. We must be more on the inside of the Church of Jesus Christ as we witness. We must accept the responsibility of full membership in the whole Church.

II

As a people we must recognize that church unity is not our only business and the Church is not our adversary.

Dr. W. A. Visser 't Hooft of the World Council of Churches has said that the Church in our day is "preaching to the church as if it were the world." (In S. M. Shoemaker's *By the Power of God*, p. 119.) This phrase too accurately describes Disciples—preaching to the Church as if it were the world. From that very protected pulpit in the plea or movement or brotherhood, we have bravely attacked the Church not the world. We have criticized the church's organization, its attitudes and activities in the name of the New Testament church, in the name of the unity of all Christians.

It is as if the Church were our adversary and not the world. We have had little to say in theology or social action to the problems of community and society. We have had weak channels of organization through which we could meet the needs of that world in which we live.

Christian unity is our business; but it is not our only business—and converting the religious world is not our only objective. The world needs the gospel of Jesus Christ even more than the Church needs it. This should be our objective—to bring to the world the gospel.

Such an enterprise requires considerable change in our plea and especially in the manner of its presentation. How does one muster the tremendous resources necessary for a world mission of the Church if local church needs are the only true church needs, all the others are "agency askings"?

The world is our adversary and the need of the

people of the world for the gospel is our calling and service. No longer is our role of plea or movement or brotherhood enough.

When we attempt to speak to our world, instead of the Church, we cannot do it with some kind of esoteric, recondite, new, new, orthodoxy, nor in some jargon from Biblical theology. Our word must be hearable, reasonably understood, attractive enough to win men.

When we attempt to speak to our world, the word is not just unity, it is *love*. Our word must be one of God's love. The New Testament scholars among us have again and again brought us back to that central core of the gospel message. Not infrequently they have designated that central core as truth. The Disciples in their "non-theological" disguise have insisted that the central core of the New Testament is Jesus Christ, the person of Jesus Christ, the love in Jesus Christ. The central word is not intellectual but spiritual and personal. It is love, not truth.

When we understand that our business is with the world, proclaiming that central word in the person of Jesus Christ we will have very little trouble with the content of the message.

Our gospel is one of love and the church must present God's love throughout all of its activities, programs, organizations and messages in simple, understandable ways to the people of the earth. It should not bother us that this gospel is not the exclusive and unique message of Christian Churches (Disciples of Christ).

We may achieve distinction also if we threaten our adversary, the world, with love. We may threaten it with the love we have for one another in a brotherhood and the church, and at the same time threaten it with the love which God has for every man.

Christian Churches, the New Testament church, the people of Christian unity must rejoice and proclaim that church unity is not our only business and the church is not our adversary. We, as a people, must be about our Father's business, threatening the world with the love of God.

III

We must become more than a New Testament church.

Before you burn me at the barbecue pit for that heresy, "I can explain," the accused cried.

We must not be any less a New Testament church, not any *less* faithful to our understanding of the New Testament. We must be faithful to the "new world" of the New Testament. The world of the New Testament in scholarship is a very different world than it was a century ago or even thirty years ago.

We must be more than a New Testament church because we are dealing with post-New Testament problems. The New Testament church was concerned chiefly with the church itself and with the gospel within the church. Its organizational focus

was intra-church organization not interaction with the world.

Even the letters of Paul are not primarily concerned with the gospel in the world or the church in the world but with the content of the gospel for those who believe and the conduct of the believing company withdrawn from the world.

There are hints and principles of guidance in the New Testament for the developing organization to reach the world. But this developing structure and the apologetic upon which it was projected are chiefly post-New Testament.

Here we are in trouble as a people. Equipped admirably with New Testament solutions, we are trying to solve post-New Testament problems. A buggy whip manufacturer is admirably equipped to produce buggy whips and make a fortune whenever a buggy whip becomes essential equipment for driving a car. Meanwhile, back at the ranch, we drive trucks and station wagons without buggy whips.

There is precious little guidance in the New Testament for the development of state structures or national organizations in the Church because these are post-New Testament complexes. We must then be more than a New Testament church in these areas and at the same time be true to the spirit of the New Testament church.

To be more than a New Testament church we must think of the church personally and not institutionally. The Church is not institution or organization, but the people of God, the followers of Jesus Christ in action. The Church is the world's basic person to person enterprise. There is the person of God through the person of Jesus Christ to person after person after person.

Membership in the Church is a *personal* relationship to God and Christ and flows and lives in a vital ministry in his spirit and name to the church and the world of mankind.

The Church is the people of God loving one another because of God's love for them, witnessing to God's love as they know it in Jesus Christ, and ministering to the needs of others because of the ministry of Jesus to them.

If this is Church, how inept is that word "agency" when used to describe our care for the aged and the child in need. How theologically awkward to explain that educating ministers and sending out missionaries is the "work of our agencies."

These activities of the people of God in their encounter with the world are Church not agency. They are post-New Testament configurations to be sure, for the Church has gone out earnestly to witness and serve in the world.

We have identified the New Testament church as only the local church. We have thought of our work of benevolence and education and mission as something "less than Church." We have been unable to handle its management and local church

(Continued on page 25.)

Editorials

This Little Globe of Mine

ON A SINGLE bulletin board in the Boston airport the other day, we saw the following information regarding departures in the next few hours:

TCA	Halifax
BOAC	London
IRISH	Dublin
TWA	Frankfurt
Alitalia	Naples

This was only one of many scattered throughout the maze of waiting rooms. And no one seemed to be excited about the faraway places listed.

When we first became acquainted with public transportation it was in a waiting room of the Monon railroad. The "South-bound" board read: Pekin, Borden, New Albany and Louisville. That was all of 35 miles. You could go north for 282 miles, all the way to Chicago.

The globe used to be large. The events of history were epoch-making. Our history book took plenty of space to tell about the American Revolution and the struggle for freedom.

A Canadian text, of good size, that we looked through recently had a short thirteen-page chapter entitled, "Britain loses thirteen colonies." It wasn't very important, it seems.

Now that the moon has become our center of attention, the globe seems smaller and more insignificant than ever. Of course, we could have overlooked something. We might be too eager to forget man and his problems in our anxiety to find out what the man in the moon is doing.

Programming

THE fall programs, much promised and presumably much awaited, are on the air. And we are at their mercy. When a voice of criticism is raised we are always told that the stations only "give the people what they want." For our part, they throw in considerable that we do not want, which is difficult to ignore.

What do you do about the children? A worried father writes us to say that he is looking for some way to keep the profanity of the airwaves away from his children. The parents do not use it in the home and the

children are beginning to wonder why not.

This man's pastor says that they would both gladly protest to the networks, if they were sure they would not be voices in the wilderness. He says, "I am as sensitive to their freedom as I am to the freedom of the pulpit, but in both cases it must be a *responsible* freedom."

Would you buy the product advertised, if the accompanying program had no shooting, swearing, drunkenness, or double-meaning jokes in it? You probably would, if it is a product you need, or could use.

Why not write the sponsors and say so. If they give the people what they want, maybe they don't know what you want. They can't please everyone for people's likes run the gamut of desires, holy and debauched.

We get letters urging us to print just what the reader likes and believes. The trouble is that opposite requests often come in the same mail. Often the writer says it isn't what he wants, but what God wants—which just happens to coincide with his own wishes. We come to some conclusions and go to press.

So, we propose that everyone write—his favorite program, not us—and we would assume that the stations will continue to give the people what they say they want.

No Light and Power

SUDDENLY there were no lights. The subways stopped because there was no power. New Yorkers in the midtown section had no light and no power because they had used too much. So many of the feed lines blew out that Con Edison turned off the rest to avoid a complete breakdown for days to come.

The incident was not without its charges and counter charges. We always try to find a way out, at the other fellow's expense.

The incident is not without its application to the more abiding matters of life. Thousands felt helpless without their man-made conveniences and the accompanying gadgets of civilization.

Many among those thousands have the valve shut off that would insure spiritual light and power in their lives. And they do not even know what's wrong. And not all such live in New York.



PARISH POTPOURRI

by Evelyn Helseth

YOU stand at the church door at the close of a morning's sermon, shaking the proffered hands, or sometimes reaching for an unextended one, searching out the veiled meanings of a particularly tight grip or a limp and boneless touch.

In fast succession you feel the pressure of hot, moist hands and cold, clammy ones; hands of little children proudly extended, and larger hands as quickly withdrawn as offered; fat, bejeweled fingers either gracious or condescending; thin, nervous hands; the hardened and calloused palms of workmen, and the too-soft hands of indolence. Some hands give you strength, and others take away.

Perhaps you find a word of encouragement in the quiver of a voice or an unexpected "Thank you for that message!" You puzzle inwardly at the hurried "Good morning, Reverend," or the embarrassed "Hello" of an escaping youth, and the too-casual, too-automatic "I enjoyed your sermon."

You wistfully search each voice as it passes to detect a note of spiritual need or triumph, some faint hint of ecstasy or new-found humility. Occasionally you hear the coveted words, "I'd like to talk with you sometime," or "I needed that sermon this morning."

Some eyes look straight into yours, betraying not the faintest trace of emotional vulnerability. Some turn their heads quickly lest you see the vagrant tear or embarrassing redness. Some eyes smile at you in friendly awareness or cordial intimacy, others are cold and aloof, daring you to crack the barrier. Eyes may look at you, through you or beyond you, and some you never see at all.

And there are those who seldom shake your hand or speak your name, rarely meet you face to face, for they are not there at all, or else they have already fled through another exit.

The door closes behind the last worshiper, and the unutterable loneliness and perplexity of 12:15 on Sunday grips you once more. You pause to let your gaze rest on the empty pews so recently full, so quickly emptied, and you see the faces now significantly sorted out, as if they were all scrambled like a jig-saw puzzle and then placed in new and more meaningful groups.

Standing squarely behind you, you sense the presence of your "solid rock" folks. They are the ever-faithful, ever-loyal. Firmly established in the church, they are the pillars and the backbone. A generation or two ago they would have been labeled as "all wool and a yard wide," but now you see them as a wonderful blend of heavenly and earthly materials in the widest dimension.

These are the folks who want you, love you both coming and going, who work diligently to make your ministry effective while at the same time recognizing your humanity and mortality. But these "solid rock" folks may never particularly need you, for they advance

on their own two knees, not yours. They never childishly demand your attention for themselves, for they, too, carry the burden of the straggling sheep and the wandering souls.

These are your right arm, your comfort in discouraging moments, the extra engine over the mountains. Without them you push alone. And with them you reach for greater heights and the deeper challenge, for they could bring forth a hundredfold.

The up-turned faces before you are as real as the now empty pews. They want you, they need you, and they never seek your help in vain. They are the "growing ones," the "joy-bringers," the "seekers," for they are your chiefest reason for feeling useful and necessary. They consume your time and energy, but you are proud it is thus spent. Willing to confide in in you, eager for your assistance and advice in time of trouble, alert for your message which might apply to them, they listen, absorb and grow.

Often it is only a thin web of circumstance which prevents this "growing one" from standing with the "solid rock" folks. Like Mrs.—who was burdened for years with a sick, alcoholic husband; worn to the point of despair, she would come and unburden to you and find courage to carry on. Eventually released from her load, she stands now where she should have been all the time, filling the role of being a pillar in the church. Or perhaps it is just a matter of time and maturity until you find these "seekers" standing on their own spiritual feet, reaching out a hand to guide someone else along the road.

Some few there are who stand alone, neither behind you to back you up, nor in front of you to listen and heed. They would flatly deny that they neither needed nor wanted you, but their attitudes and actions speak the truth of the matter.

You can see them now—their expressions never alter, and you cannot imagine them ever weeping over sin or humbly seeking guidance and help. They are independently, bull-headedly, doggedly, perpetually "Christian" in their own way. No persuasion or logic of yours will pierce their armor of "rightness." There is no way but theirs, and they have been long in their self-made rut.

Perhaps they once were the backbone of the church, or consider themselves to be so now, though you might be tempted to argue that a backbone that is stiff and lumpy with spiritual arthritis is hardly pliable enough for a modern, growing church. And sometimes arthritis attacks the younger generation, too.

Even at a distance you can hear the echo of their oft-repeated exclamation point, "It won't work!" In varying degrees and at sundry times and places they are the rocks in your love-feast, clouds without water, a whip without love, or a wall with no door.

Raise your eyes to the distance and you will see those who are on the fringe of the fellowship, barely within or just outside the door. They seldom look

(Continued on page 28.)

Evelyn Helseth is the wife of R. E. Helseth, minister of First Christian Church, Wolcott, Indiana.

The Art of Meditation

"... think about these things."

—Philippians 4:8

SHE was an invalid. Her once bright and accurate eyes were dim, so that she could no longer sew or read to while away the time. Her hearing was also dulled by the passing years and her hands were swollen, gnarled and useless. As I entered the room I saw a pathetic picture, and tears would have come more easily than a smile. We see many such cases, but somehow we never can steel ourselves against them.

But a note of divine light came through when she spoke. She could readily recall assurances from the Scriptures, "Thou shalt love the Lord thy God. . . . I thy God am a jealous God. . . ." She confessed rather timidly, "I never thought much about the importance of the Scriptures until I became ill—now I think about their real meaning."

She had taken to the only source of enjoyment left to her, and it happened to be the most beneficial—the enjoyment of meditation. She needed no stained glass windows, dim lights or organ music. She was considering God, and in her meditation, was finding new vistas of life in an active mind!

I thought as I left her small room, "The art of meditation is a fine art that needs developing. Through it we regain our consciousness of God."

There is in the Scriptures the evident tracing of this art of considering God." It appears in the lives of those who, in meditation, found the strength for their day. We see these men as oases in the midst of a desert of despair and unbelief. They proved to be vital in the life of their nation and of God's people.

There is David, a man after God's own heart. He meditates with these thoughts: "When I consider the heavens . . . the sun, the moon, the stars . . . What is man . . . ?"

And again—"The Lord is my shepherd. I shall not want . . ."

Or again—The law of the Lord is perfect . . .

The testimony of the Lord is sure . . .

The statutes of the Lord are right . . ."

The truth is simply that he was a man of faith, nurtured through considering the goodness and greatness of God.

There is also Abraham, and Moses, Elijah, and Isaiah—all men of strength—men of meditation.

by R. Fred Smith

Minister, Hillsboro Christian Church Tampa, Florida

Paul gives us these thoughts:

. . . . whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things.

Here is a fine art that needs developing—the art of meditation, the act of considering God. In this act of quietness and confidence we shall find strength.

"Born to Give"

by J. Warren Hastings

"Why do you give so much money to the church?" I asked the businessman who sat in my office.

He answered: "I give because it is one of the chief ways by which I can acknowledge my partnership with God.

"As you know," he continued, "I am the manager of one of the largest stores in the metropolitan Washington area and my days are fully consumed with my job. I have to direct the program of a huge business and I am completely merged in work from morning til night. I often wish that I had time to go out in the highways and by-ways of life and try to help people in the name of Christ. However, the privilege is denied me."

"You do come in contact with many people, do you not?" I commented. With conviction he replied, "Yes, I do, and I try to be Christian in all of these relationships. But that does not satisfy my yearning to be a great help in building the Kingdom of God in the world. I gain tremendous satisfaction from giving money to the church."

I looked at him steadily as I inquired: "When did you start to give so liberally?"

He answered quickly: "I can-

not remember when I started giving to the church. When I was a child my parents took me to church school every Sunday, and they gave me a liberal offering. When I became older and was doing odd jobs, my mother insisted that one tenth of what I made belonged to God. As a student in college I gave one tenth of my allowance to the church. Giving to the Lord is as natural with me as breathing air."

"Have you brought up your own children to give?"

"Yes, I have. I firmly believe that as you give you are blessed and I think of my own life in proof of this. In our family we have had sickness and trouble, but always we seem to come forth from every situation stronger in faith and hope than we were before.

"Troubles have deepened our faith in God. My wife and I are always conscious of a third power in our lives: 'The Spirit of Christ' that strengthens us and leads us. We could not live were we not in partnership with that Spirit. We would only exist. I believe that I was born to give and that every human being in the world was born to give to the Cause of Jesus Christ."



—RNS

Mrs. Roosevelt Speaks

MRS. ELEANOR ROOSEVELT urged American women to take responsibility for helping persons in underdeveloped countries, stressing the strength of spiritual leadership, in an address before 260 women at United Church Women seminar in New York on "The United Nations in Today's World."

Shown with her are Mrs. William Sale Terrell, UCW President (center); and Miss Florence Addison, Ghana representative to the 14th UN General Assembly. UCW is a general department of the National Council of Churches.

"Hard Sell" Evangelism

LOS ANGELES—Too much evangelism today is of the Madison Avenue "hard sell" variety, 900 Methodist ministers were told here at the denomination's National Council of Evangelism.

Bishop Richard C. Raines of Indianapolis, Ind., said that most laymen are not trained in meaningful church membership. "They do not understand that they are to be religious in depth," he said.

Madison Avenue "hard sell" evangelism, the idea that anything goes so long as members sign up, and the church's "soft soap" approach, the idea of peace of mind at any price, "have chalked up big membership gains for the church," he observed.

"But neither," he said, "is really helpful in the long haul in producing a hard corps of committed, spiritually growing laymen." What the church needs, he added, is a return to small study and prayer groups.

● Not Just Bums

Victims of Alcohol

LITTLE ROCK, ARK.—"If I were looking quickly for 50 alcoholics, I would head for the nearest university and search among its faculty," Dr. C. Nelson Davis, a Philadelphia psychiatrist said here.

"One of the tragedies of alcoholism," said Dr. Davis, "is that its principal victims are our most brilliant people—doctors, lawyers, professors, businessmen and even clergymen."

Director of the Malvern Institute in Philadelphia, a non-profit organization for psychiatric and alcohol studies, Dr. Davis addressed Methodist temperance leaders at an eight-day National School of Alcohol Studies and Christian Action sponsored by the denomination's Board of Temperance.

"Alcoholism," he emphasized, "is a disease of the station wagon set and is not confined to Skid Row bums."

● Negro Group Opposes

Forced Integration

BIRMINGHAM, ALA.—A group of Negroes here recently wired a 350-word telegram to President Eisenhower stating that "most Southern Negroes don't want forced integration."

Samuel H. Moore, of this city, president of the Southern Negro Improvement Association of Alabama, told the President in his telegram:

"I assure you that both races in the South are unalterably opposed to the intergration of races in public schools.

"Racial hate and racial prejudice that was dead is now reconstructed. Threat of forceful integration has created fear and hate in many of our former white friends."

Mr. Moore concluded by reporting that "our Northern Negro brothers . . . do not live in the South and therefore do not understand our Southern bi-cultural society."

Thank Churches for Aid

NEW YORK—Two brothers of the Dalai Lama, Tibet's spiritual leader now exiled in India, express their people's thanks in New York for American Protestant and Orthodox Churches' aid to Tibetan refugees, who now number 25,000.

The brothers are Gyalo Thondup (second from left), the Dalai Lama's emissary to the United Nations, and Thubten J. Norbu (right), a U.S. resident since 1955. They are shown with Dr. R. Norris Wilson (extreme left), executive director of Church World Service, overseas welfare arm of the National Council of Churches, and Dr. Roy G. Ross, a Disciple who is NCC general secretary.



—RNS

BAPTISTS, DISCIPLES SUFFER FROM
POOR PREACHER PLACEMENT PROCEDURES

Challenge to Autonomy

OCEAN CITY, N. J.—American Baptists will "not really be true" to Christ's gospel until local congregations give up much of their independence, Joseph Heartberg, executive secretary of the New Jersey Baptist Convention, said here.

The "pure independence" and "extreme autonomy" of the local churches, he said, was "out of harmony" with the New Testament doctrine that the church is the body of Christ and was an obstacle to fulfilling the Christian mission in today's world.

Addressing the convention's 129th annual meeting, Mr. Heartberg urged New Jersey Baptists to be "pioneers in leading our denomination in important decisions concerning polity to make the ministry more effective in the future than it has been in the past.

"Cooperation must be the watchword of our time," the official said. He stressed the need to "join hands" with "all who name the name of Christ" in order to "make a dent in today's troubled and confused world" with the gospel.

In view of this, "local congregations and our denomination will lose even more of their independence," he said. "But they will be following in the footsteps of John the Baptist who said, 'Christ must increase; I must decrease.'"

He also urged the convention to elect a pastoral placement committee to aid pulpits of local churches seeking ministers. Scoring the present pulpit committee practice of "looking over" prospective pastors in their pulpits as an "injustice to consecrated, faithful ministers," he said the state committee would recommend "one person" with "reasons for the recommendation" to the local church. However, he added, the final decision would be the church's.

The current procedure, he observed, gave the minister a feeling of "being an article in a store window with a 'for sale' sign over it."

Disciples in recent years have also become aware of the seriousness of the problems of ministerial placement among the Christian Churches.

United Clothing Appeal

NEW YORK—World Refugee Year, proclaimed by the United Nations General Assembly as a period for special attention on refugee problems, highlights the importance of

the United Clothing Appeal.

Church World Service announced here that clothing is needed in greater quantities than ever before to meet the compelling requests from the representatives of churches overseas. It is reported that 27 million pounds is needed in Europe alone, if all request were filled.

Pat Boone Assigns Royalties to Institute

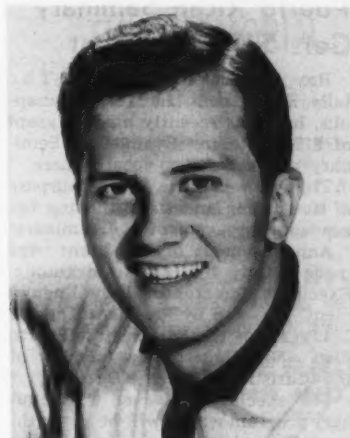
VILLANOVA, PA.—Pat Boone, popular TV and recording star, has assigned all royalties from his best-selling *Twist Twelve and Twenty* to the Northeastern Institute for Christian Education here.

The leaders of the College are members of the Churches of Christ, the non-instrumental wing of the Campbell-Stone movement.

The entertainer's endowment cleared the indebtedness on the school's property and enabled it to open to its first 40 students this fall, said J. Richard Waggoner, institute business manager.

An active youth leader in his own congregation, the Manhattan Church of Christ, New York, Pat serves as a member of Northeastern Institute's board of trustees.

Started on the freshman and sophomore levels, the school eventually will offer junior and senior years as well. It is located on the 24-acre former estate of the late Morris Clothier, Philadelphia department store magnate.




Pat Boone—Churchman

Honor to Oxnam

BALTIMORE, MD.—Methodist Bishop G. Bromley Oxnam was honored here with the 1959 Upper Room Citation Award for outstanding Christian leadership.

The bishop, who will retire next June as head of the Washington area of The Methodist Church, was cited for his long career in the ecumenical movement.

The annual award is sponsored by the Upper Room, bi-monthly devotional guide published by the Methodist General Board of Evangelism in 31 languages and 37 editions. It has a circulation of more than 3,000,000.



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Puerto Rican Seminary Gets \$17,500 Grant

RIO PIEDRAS, PUERTO RICO—The Lilly Endowment, Inc., of Indianapolis, Ind., has recently made a grant of \$17,500 to the Evangelical Seminary of Puerto Rico located here.

The gift was made for the purpose of up-grading and strengthening the academic program of the seminary.

Announcement of the grant was made jointly by G. Harold Duling, Executive Director of Lilly Endowment, Inc., and by President Thomas J. Liggett of the Seminary in Puerto Rico. Mr. Liggett is a member of the Christian Church (Disciples).

The specific phases of the seminary program which will be strengthened through this grant will be the library and the teaching staff.

Lilly Endowment, Inc., a philanthropic foundation created in 1937 by the family whose name it bears, has made outstanding contributions across the years in the fields of education, religion and community services.

The Evangelical Seminary of Puerto Rico has, since 1919, been the

theological seminary for the Christian Churches (Disciples of Christ) and also for the following Protestant denominations which have work on the island: The American Baptist Convention, The United Presbyterian Church in the U.S.A., The Methodist Church, The Evangelical United Brethren Church, The United Church of Christ (Congregational-Christian).

City Church Study

NEW YORK—An unprecedented study of what makes some city churches effective and others not has been launched by the National Council of Churches and several of its constituent denominations.


The study will be undertaken by

the Council's Department of the Urban Church, and its Bureau of Research and Survey. It will cost approximately \$175,000 and preliminary findings will be announced in the fall of 1960.

Lot More Smoke

WASHINGTON, D. C.—Americans will spend almost twice as much on cigarettes in 1959 as they contribute to their churches, the U.S. Department of Agriculture predicted here.

The department said cigarette smoking is on the increase and retail purchases will total nearly \$6 billion this year. Total gifts to U.S. churches are a little more than \$3 billion.



THE INTERNATIONAL LESSON ANNUAL 1960

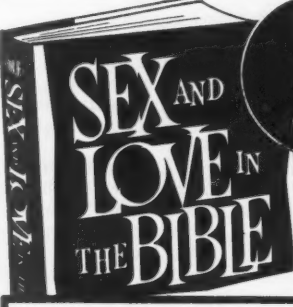
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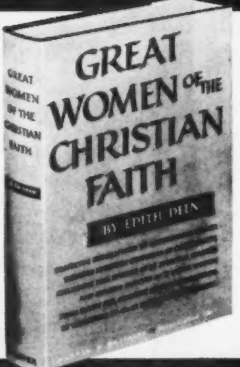
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HARPER & BROTHERS, N. Y. 16

McIntire's Polemics

NEW YORK—At the end of July the International Council of Christian Churches, small interdenominational body organized to oppose the National Council of Churches, met for a European Evangelical Conference in Oslo under the motto "The Authority of Holy Writ."

The president of the ICCC is Carl McIntire, an American.

About 100 members, most of them from Denmark and Sweden, took part in the conference.

At a press conference Mr. McIntire described the Metropolitan Nicolai of Moscow as an agent of the Soviet secret police, and Bishop Ordass as a tool in the hands of the Communists.

The Christian daily paper in Oslo, *Vart Land*, which otherwise agrees with the International Council of Christian Churches' conception of the Bible as being the only guide and foundation of ecumenical activities, dissociated itself from the unfair polemics of the movement.

The conference passed several resolutions, one in opposition to the World Council of Churches, one against the International Missionary Council and one relating to the authority of the Scriptures.

At the press conference prior to the meeting the Northern leader of the movement, Dr. David Hedegard, Sweden, said that 64 churches in 29 countries are affiliated with the International Council of Christian Churches.

Liberal Union Effort

BOSTON—The name "Unitarian Universalist Association" has been proposed for a new U.S. liberal denomination in process of consolidation.

Members of a joint merger commission suggested the name, which was slated to be considered by delegates to the Joint Biennial Conference of the American Unitarian Association and The Universalist Church of America at Syracuse, N. Y., Oct. 27-Nov. 1.

• In West Germany

Memorial Church

WORMS, WEST GERMANY—A reconstructed Reformation Memorial church was rededicated on Reformation Day, Oct. 31, in this historic city where 16th century German Reformer Martin Luther declared his Protestant faith with the words, "Here I stand, I cannot do otherwise."

Known also as Holy Trinity, the

church was destroyed in World War II. Some 15,000 contributions for its restoration were made by Protestant individuals and groups in many parts of the world as well as by 71 West German cities and towns, many of which are historically associated with the Reformation.

Books Received

Renewal in Retreats. By John L. Casteel. Association Press. 250 pages. \$4.50.

The Life and Times of Herod the Great. By Stewart Perowne. Abingdon Press. 187 pages. \$5.50.

The Later Herods. By Stewart Perowne. Abingdon Press. 216 pages. \$6.50.

Adventures in Faith. By Marcus Bach. T. S. Denison and Company. 240 pages. \$3.50.

The Old Testament As Word of God. By Sigmund Mowinkel. Abingdon Press. 144 pages. \$2.75.

God Is the Answer. By Sarah L. Showaker. Greenwich Book Publishers. 46 pages. \$2.

We Strangers and Afraid. By Elfan Rees. The Carnegie Endowment for International Peace. 72 pages. \$0.50 and quantity prices (Paper). May be ordered from the above organization at United Nations Plaza at 46th Street, New York 17, N. Y.

The Christian Churches of Southern California. By Clifford A. Cole. Christian Board of Publication. 324 pages. \$3.95.

Integrity for Tomorrow's Adults. By Blanche Carrier. Thomas Y. Crowell Company. 182 pages. \$3.

Light Beyond Shadows. By R. Frederick West. The Macmillan Company. 160 pages. \$3.75.

The Story of Christian Hymnody. By E. E. Ryden. Augustana Book Concern. 670 pages. \$5.95.

Young Adults in the Church. By Robert S. Clemmons. Abingdon Press. 138 pages. \$1.50 (Paper).

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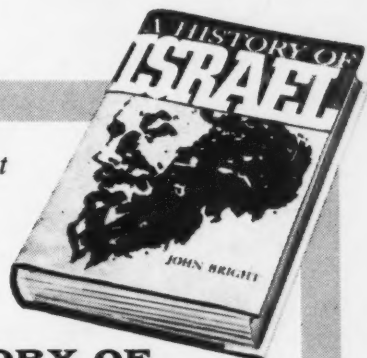
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THE WESTMINSTER PRESS Philadelphia 7



WHEN Duke McCoy drove into Baker City in his long white convertible with his brand, "DMcC," in gold on the side, it attracted considerable attention, which it was designed to do.

George Grafton, my boss, and I had a little trouble getting through the milling mob of youngsters to where Duke, resplendent in white hat, tight white riding pants, and embroidered green satin shirt, was signing autographs.

George held out his hand. "Mr. McCoy, I'm George Grafton of the Grafton Agency, and this is Fran Kimberly, my assistant."

"Mighty pleased to meet you." Duke gave each of us a hearty handshake. "Charlie, take care of the car. Okay, kids, that's all for now. See you at the TV station this afternoon."

The crowd parted with awed politeness, and we went upstairs to the office. Grafton, Inc., handles the Perkies Dog Food account, for which we had

bought Duke McCoy's "Western Adventure" series to run on the local television channel. As part of the promotion, we ran a contest—you know, one of those twenty-five words or less things, accompanied by the puppy picture from a Perkies label: "If I could talk to Duke McCoy, I'd ask him——." The winners, a girl and a boy, were to meet Duke in person on the program.

I brought out the folder of letters we had finally winnowed from an avalanche of entries. George had already picked the winners, but he wanted McCoy to see a representative cross-section of the Baker City audience. Duke read the letters and laughed appreciatively.

"Kids! I love 'em. Where would I be without 'em?"

"There was one letter that sort of bothered me," I said.

George frowned and shook his head, but Duke looked interested. "Could I see it, please?"

"It's from a little girl," I said. "She writes, 'If I could talk to Duke McCoy, I'd ask him: How



"I remember when I was a kid—maybe twelve or so—I bought me a whole fancy rig; Western hat, fancy shirt, pants, even a pair of red and yellow boots. . ."

The Most

can I make my mother like me the way I am?"

"You couldn't use it on the show," George said quickly. "Too personal."

Duke read the letter over. "Janie Bowers, 1129 Fourth Street. Is that far from here? No? Good. Let's go."

Before we really knew what was happening, we found ourselves at Janie Bowers' house. A young woman opened the door. She would have pretty if she hadn't looked so cross.

Duke took off his Stetson and smiled his famous smile. "Does Janie Bowers live here, ma'am?"

"Why, yes, she's my daughter. Is something the matter?"

"No, ma'am. I'm Duke McCoy. Janie wrote a letter in the Duke McCoy contest and—"

Mrs. Bowers' eyes flashed. "That cowboy show on television! I specifically forbade her to watch—and now you tell me she's won some contest on the program."

This wasn't turning out the way I'd expected. George looked bewildered, too. Duke McCoy didn't seem a bit flustered. "If we could come inside, I could explain better."

Reluctantly Mrs. Bowers watched us file into her living room. "Perhaps you'll tell me who these people are, and what this is all about."

"This is George Grafton, head of the advertising agency, and Miss Fran Kimberly, his assistant. They're handling the contest—"

Mrs. Bowers interrupted angrily. "You're not going to exploit my daughter!"

"Ma'am," Duke said gently, "it seems to me you've got an awful big chip on your shoulder. Why don't you relax and let me tell you straight why I'm here."

To my surprise, her eyes filled with tears. "I'm sorry. It's just that Janie's father is dead, and I'm trying to bring her up right but somehow she's gotten out of hand. She's a regular tomboy. Why, she's off someplace now playing cowboys and Indians." She stopped. "What was it you wanted to see Janie about?"

"We asked all of the youngsters watching the show to tell us 'What I'd ask Duke McCoy if I could see him in person.'"

"And Janie entered?"

"Yes, ma'am. But she didn't win, you understand."

"Then why—"

For the first time, Duke hesitated. At last he said very gently, "Miss Kimberly happened to show me Janie's letter. It wasn't what we were looking for, but I felt I'd like to see Janie and talk

"I understand! You very trustingly wrote to this man and now these people want to make use of whatever it was to sell more—more Perkies!"

"That's not true!" I exploded. George pinched my arm, hard.

"I must ask all of you to leave." Mrs. Bowers strode to the door and opened it.

Duke patted Janie's shoulder. "I'm mighty proud to have made your acquaintance, Janie. I thought your letter was a good letter and I want you to know you've got to try to understand and make allowances—you know."

Janie nodded.

"And remember, your mother loves you just as much as you love her. It's kind of hard on her being mother and father both—so you try and be good and help—won't you?"

Janie nodded solemnly. "I will, Mr. McCoy, I will."

Duke joined us at the door. Very gently he said, "You mustn't get so worked up, ma'am. We're not trying to exploit your little girl—or

t Important Thing

by Elizabeth Shafer

to her—and to you, too."

The back door slammed. A little girl with pig-tails and dirty jeans came running into the room. "Mother, Betty's mother wants to know if I can go with them to see Duke McCoy—" She broke off. "Why—why, you're Duke McCoy!"

"Hi, Janie."

Janie glanced quickly at her mother and then away. "I'm pleased to meet you, Mr. McCoy," she mumbled. Duke bent protectively over her and took her grimy brown paw in both of his broad hands.

"I apologize for my daughter's appearance," Mrs. Bowers said wryly. "Perhaps now you can understand my difficulty."

"Oh, Mother!" Janie turned to her passionately. "This is Duke McCoy!"

"I know!" her mother replied with sudden equal passion. "And he's just told me you've been watching his show, even entered his contest—"

"I didn't win, did I, Mr. McCoy? I didn't want to win! I couldn't go on TV with you and read my question—I just couldn't! I only wanted—"

Duke grinned reassuringly. "You didn't win. But I did want to see you. I thought maybe I could help you and your mother to get to understand each other better."

Mrs. Bowers looked reproachfully at Janie. "What have you been writing to a perfect stranger that you couldn't ask me?"

"But he isn't a stranger, Mother. He—oh, you just don't understand."

interfere. I think maybe you ought to read this."

Wordlessly the woman took the letter. Duke tipped his hat, waved to Janie. "Goodbye, partner." The door shut behind us.

"You know," Duke said, as Charlie drove us to the hotel, "that woman means well, but so often people who mean well get all mixed up. Kids need to be loved and understood—that's all. That's the most important thing."

He was silent then, a faraway look in his eyes. "I remember when I was a kid—maybe twelve or so—I bought me a whole fancy rig—Western hat, fancy shirt, pants, even a pair of red and yellow boots—all with money I'd saved doing chores on my dad's ranch. My dad couldn't understand. He blew his stack."

Nobody spoke.

"He still doesn't understand—even now," Duke said. "He calls me a 'dude' and an 'imitation cowboy.' Here's the hotel," he added abruptly. "Let's eat."

Before the telecast, George lined up shots and cues with Duke while I met the prize-winners and their mothers and explained what they were to do. About twenty minutes before air time, Duke made his appearance. The kids in the studio whooped their delight. Grinning, he raised his hand for silence—and got it instantly.

As I watched him talking and laughing with the children, I saw two faces that startled me. Mrs. Bowers and Janie. Or was it? I strained to
(Continued on page 28.)



"Where the Scriptures Speak . . ."

by the Editor

November 22, 1959

Scripture: Acts 8:4-6, 26-38.

ALL of our current English words have ancestors somewhere. Many of them come from the ancient classical languages, especially from Greek and Latin. It is too bad that they often lose the flavor of the original word and become rather prosaic.

This is sometimes what happens to the word "evangelist." We even carry it as a part of the title of this journal. Certain ministers, going from place to place, are called evangelists.

Since the word has taken on a rather specific meaning, I suppose that many people would answer the question at the top of the page with, "No." The point of the lesson today is that every Christian should be able to answer the question with a "Yes."

The best translation of the Greek word for evangelist is "good news." Another familiar translation is "gospel." This latter word has sometimes been used by well-meaning Christians to indicate the particular body of truth or interpretation of scripture which they hold. This is "the gospel," while what someone else understands is heresy. Thus, the good news aspect of scripture sometimes disappears.

Are you, therefore, "one who spreads good news"? In particular, do you spread the good news about Jesus Christ? This is what Philip did, and we shall look at his work in this lesson.

This Philip was one of the deacons who was appointed by the Jerusalem church to look

after the Greek-speaking widows. He was not Philip, one of the twelve apostles.

It is interesting to notice that Philip went to Samaria first, "and proclaimed to them the Christ." (Acts 8:4.)

We know from several sources that the Jews and Samaritans did not have much use for one another. Philip, being from the Greek-speaking world, was accustomed to associating with people different from himself. Likewise, we must not discount the courage which the gospel gave him to go wherever necessary.

Although the Samaritans believed in God and had other views in common with the Hebrew religion, they probably were not too pleasant a prospect. Then, Philip was told to go down on the road from Jerusalem to Gaza. (Verse 26.) This was a less likely prospect.

We are told that "this is a desert road." But we are told also, quite simply, that "he rose and went." (Verse 27.) This is one of the characteristics of an evangelist. When God calls, or sends his messenger, one who is truly possessed of the good news goes forth.

In the account of the Gaza road experience, we are introduced to still another type of person to whom Jesus Christ appealed. Philip came in contact with the treasurer for Candace, the queen of Ethiopia. (Verse 27.) Just what the relationship was between the Ethiopians and the Hebrew religion, I have not been able to determine with accuracy. They were not Hebrews, that is sure. However, this man had been to

Jerusalem to worship, and when Philip met him he was reading Isaiah 53:7-8. (Verses 30-33.)

Whether the man had heard about Jesus and the crucifixion in Jerusalem, we do not know. Whether he had any concept of a Messiah, is not known. But he was at the point where he was ready to receive the very gospel that Philip had to offer. Philip, of course, was certain that the Isaiah passage was not talking about Isaiah himself, as the eunuch thought possible. (Verse 34.) Philip used the passage to tell him "the good news of Jesus." In other words, he preached the gospel.

One has to work in many different ways to get a hearing for the gospel. Philip himself had done "signs" in Samaria. (Verse 6.) Today we send physicians to heal and farmers to help avert starvation. Sermons are preached every week throughout our own land. But we still have to wait and wait for some to make a decision. This time Philip got the decision on the spot.

Some of the older manuscripts have the familiar confession of faith at this point (Verse 37), while others do not. There is little doubt that the Ethiopian eunuch expressed this conviction in one way or another. Philip's mission was complete when he took the man into the water and baptized him.

This experience must have brought great joy to Philip. The life of an evangelist is a joyful experience. How can one imagine that he is reaping the full reward of Christian experience if he makes no effort to translate his



Meaning for Today

by Hugh M. Riley

own good fortune into good news? If you are truly Christian, you are an evangelist.

The Scripture

Acts 8:4-6

4 Now those who were scattered went about preaching the word. 5 Philip went down to a city of Samaria, and proclaimed to them the Christ. 6 And the multitudes with one accord gave heed to what was said by Philip, when they heard him and saw the signs which he did.

8:26-38

26 But an angel of the Lord said to Philip, "Rise and go toward the south to the road that goes down from Jerusalem to Gaza." This is a desert road. 27 And he rose and went. And behold, an Ethiopian, a eunuch, a minister of Candace the queen of the Ethiopians, in charge of all her treasure, had come to Jerusalem to worship 28 and was returning; seated in his chariot, he was reading the prophet Isaiah. 29 And the Spirit said to Philip, "Go up and join this chariot." 30 So Philip ran to him, and heard him reading Isaiah the prophet, and asked, "Do you understand what you are reading?" 31 And he said, "How can I, unless some one guides me?" And he invited Philip to come up and sit with him. 32 Now the passage of the scripture which he was reading was this:

"As a sheep led to the slaughter or a lamb before its shearer is dumb, so he opens not his mouth.

33 In his humiliation justice was denied him.

Who can describe his generation?

For his life is taken up from the earth."

34 And the eunuch said to Philip, "About whom, pray, does the prophet say this, about himself or about some one else?" 35 Then Philip opened his mouth, and beginning with this scripture he told him the good news of Jesus. 36 And as they went along the road they came to some water, and the eunuch said, "See, here is water! What is to prevent my being baptized?" 38 And he commanded the chariot to stop, and they both went down into the water, Philip and the eunuch, and he baptized him.

TROUBLE was brewing in Jerusalem. Stephen, whom the church had chosen a deacon, was dead by violence. Next on that list was Philip. Philip might easily become the second martyr, for Saul was bringing great pressure to bear on all who knew and spoke the name "Jesus."

In Philip's situation, it would be natural to assume a waning zeal for the work he had been named to do. At least one would expect reasonable caution as he went about his voluntary mission. But instead the crisis seemed to stir him to greater efforts. All except the apostles were now driven from Jerusalem.

Where would Philip go to make the strongest witness? He chose Samaria, a place quite unlikely to produce Christians when you consider the facts. Philip's gospel was essentially Hebrew inspired and proclaimed by Jews. To any self-respecting Samaritan this message came from alien territory. How could he hope to overcome such a natural disadvantage?

That he did so is evident from the narrative. The reason—Philip was a man with a driving desire and the will to find a way. It is futile to oppose a man looking for an opportunity to speak what he feels is important. So Philip drew a ready response in Samaria as no one would have expected except one like Philip who would not be discouraged. "There was great joy in that city," as the new gospel was announced and demonstrated by one determined deacon.

Now another problem looms. A man of great reputation, a

charlatan named Simon, accepted the appeal to regenerative living. But Simon only wanted the gospel in order to use it for selfish ends. Persecution is bad but perversion of the faith is worse.

This deadly and insidious virus—new to faith—must be put away. Only the timely arrival and aid of Peter and John saved Philip's Samaritan journey. A less determined man might have ended the venture here, but it is not easy to discourage a man looking for opportunities and determined to find a way.

Once more there was a call to speak for Christ. This time Philip was led down the Gaza road, a deserted highway and therefore a dubious place for any evangelism enterprise. He found one man on the road, an Ethiopian leaving the country. There would probably never be another chance to win that man or to help him should he confess his faith.

The man was reading a somber passage from Isaiah about suffering and rejection. How does one find the transition from that chain of circumstances to the joyous and confident message of the resurrection? It was not too hard for Philip—he wanted to find a way. Such men are hard to discourage.

When challenged by the task of evangelism, some men see nothing but the obstacles. Leading uncommitted men to accept the full responsibilities of the Christian faith has its tribulations. But for willing evangelists, eager to communicate the good news no defeat is more than temporary.

NEWS

of the Brotherhood

Progress: National City

WASHINGTON, D. C.—National City Church here, as a result of the generosity of Mrs. Grace Phillips Johnson, has cleared indebtedness on several nearby Fourteenth Street properties, preparing the way for the razing of four unsightly buildings in December.

Howard C. Faul, secretary of the National City Christian Church Corporation, said: "Words fail me to adequately express to Mrs. Johnson and her family the sincere appreciation of the corporation, as well as the congregation, for their generosity in making it possible to take this step toward the erection of the final link, the Wilfley Memorial Chapel, and thus complete the original plans for a great and wonderful national edifice to appropriately represent the Disciples of Christ throughout the brotherhood here in the Nation's capital."

The National City Christian Church Corporation held a dinner in connection with the International Convention assembly in Denver. The speaker was the Honorable True D. Morse.

The president of the corporation is Theo. T. Beasley, who informed the 78 persons gathered for the dinner in connection with the assembly, of the general plans and program of the corporation.

At the annual meeting of the corporation in May the trustees were advised that indebtedness on the Fourteenth Street properties had been reduced to a little more than \$56,000. Of that amount nearly \$33,000 was due on the Waple real estate building, 1224 Fourteenth Street, leaving a balance due on the first two purchases of \$23,144. It was since that time that Mrs. Johnson, through her generous contribution, made it possible to clear indebtedness on all of the properties with the exception of the Waple building.

Park Avenue Church Observes Anniversary

NEW YORK CITY—Park Avenue Christian Church here observed Homecoming and celebrated the fiftieth anniversary of the erection of their building on the same Sunday.

Architecturally, Park Avenue

Church stands in the front rank of American church buildings. It is listed in several travel brochures as a place to see in New York City.

The building is of late Gothic construction. The vaulting rises to a height of 60 feet and is supported entirely by stone buttresses.

There is no steel construction in the building.

The large window rising above the entrance of the church is reported to be one of the finest examples of Tiffany glass in existence. The six middle panels of the window were taken out of the Old South Church in 1893 and exhibited at the first Chicago World's Fair and then returned to their position in the church.

The iron gates and other iron work in the church were designed by the foremost hand-wrought iron craftsman of the time.

The Communion Table is a solid block of granite brought from Jerusalem, symbolizing to the builders of the church "the seamless and indivisible church." The symbol on the face of the Table is two peacocks, the emblems of immortality, feeding at the jar of plenty.

Hampton Adams is minister of the church, assisted by Claude E. Leavers and Donald F. Morey with Charles E. Wilson as minister to students.

● At Newark, Ohio

Diamond Anniversary

NEWARK, OHIO—The 75th Anniversary of the founding of Central Church of Christ (Disciples) here is being celebrated in three observances this fall.

On Oct. 4 Perry E. Gresham, president of Bethany College, Bethany, W. Va., preached at the ordination services for the minister's son, Joseph A. Garshaw, Jr.

Louis O. Mink, pastor of the church from 1927 to 1938, preached on Nov. 1. During the day history was pictured through displays, a reception for senior members of the church was held, and new pews in the chapel were dedicated.

The third observance will be Dec. 6 in conjunction with Woman's Day and the emphasis will be upon the outreach program of the church. Mrs. Joseph A. Garshaw, wife of the pastor, is scheduled to be the speaker for the occasion.

Bobbitt State Secretary In N. Calif.-W. Nevada

BERKELEY, CALIF.—Ben C. Bobbitt will begin duties Feb. 1 as executive secretary for The Christian Churches of Northern California-Western Nevada.

The Administrative Board of this association, representing 77 Christian Churches in the area, recently extended the unanimous call to Mr. Bobbitt.

At present he is pastor of First Christian Church, Tucson, Ariz. Previously he served as minister for Central Church, Des Moines, Iowa, and First Church, Lincoln, Neb. He was secretary-director for the Christian Churches of Kentucky for six years.

The executive secretary-elect attended Cotner College, Lincoln, Neb., and graduated from Nebraska State, Peru, Neb. He received the B.D. degree from The College of the Bible, Lexington, Ky., and Drake University, Des Moines, Iowa, awarded him the D.D. degree.

Dr. Bobbitt has been active in the total life of the brotherhood, was one of the organizers of the Home and State Missions Planning Council, and now serves as a member of the Committee on Budgets and Promotional Relations. He served two terms as chairman of the Committee on Recommendations of the International Convention and helped to organize and served for two terms as chairman of the board of the Ramsey Memorial Home in Des Moines.



Ben C. Bobbitt

President Harmon Host

Khrushchev Staff Members Visit Drake Campus

DES MOINES, IA.—While Soviet Premier Nikita Khrushchev was visiting in Iowa, two members of his staff spent the day here at Drake University catching a glimpse of Midwestern higher education in action.

V. P. Yelyutin, minister of higher and secondary education in the Soviet Union, and V. S. Yemelyanov, Khrushchev's No. 1 atomic adviser, spent much of the day at Drake visiting with students and faculty.

The Russians were conducted on a tour of the campus by Drake President Henry G. Harmon and members of his staff. They met with the deans of the various colleges at Drake, visited a biology class in session, chatted with a group of freshman men in a dormitory and had lunch of fried potatoes and sausage with Drake students in Hubbell Dining Hall.

Interested in tuition and other costs, they wondered if it is possible for a student to support himself while in school. They asked if class attendance was compulsory.

They marveled at the number of cars parked about the campus apparently belonging to Drake students. Yelyutin indicated that parking was, as yet, not a problem in Russia. Yelyutin has described American science as "coordinated by the power of the money bag."

They asked about the number of scholarships and how they were awarded to students. They were curious as to who financed Drake's several new buildings. They asked about the number of students and the size of the faculty.

In a question-and-answer session with the deans of the various Drake colleges, several faculty members and students, the Russian visitors were interested in the number of hours outside of class students spend studying.

The Drake students expressed a hope for greater exchange between students of this country and Russia.

Yelyutin, a distinguished scientist who is interested in publicizing Soviet education, suggested one way a greater exchange might come about would be for schools like Drake to get in touch with a particular Russian university and exchange films, records, pictures and papers.

"Would you go to Russia if you had the chance?" was asked of several students by the Russians. The answer, in each case, was a positive yes.

The Russians were accompanied by Nathaniel Davis, a Soviet affairs

officer of the State Department, and Miss Natalie Kushnir, a State Department interpreter.

Giant Christmas Card

PASADENA, CALIF.—Bethany Church here is already making plans to follow up on its "giant Christmas Card idea which was used last year.

Here is how it worked: Instead of giving Christmas cards to church friends, members signed a large Christmas card represented by a giant display in the narthex of the church throughout the month of December—and after signing, members placed money they would have spent on cards and stamps in a Christmas love gift envelope and dropped into a container by the giant card.

Then on Jan. 1, following Christmas, the financial secretary reported that the church had received \$1,136.65. This allowed the congregation to complete payment on its building indebtedness.

The pastor, George W. Crain, says: "We can tell you we are already looking for the joy of wishing our church friends 'a Merry Christmas and the Blessings of the New Year' in this wonderful way!"

● Near Akron

New Ohio Church

CLEVELAND, OHIO—Another congregation in the new church program of the Ohio Christian Missionary Society came into being when the Twinsburg Christian Church held its first Sunday morning worship service in August.

Co-sponsored by the Summit County (Akron area) Disciples union and the Ohio Society, Twinsburg is the first congregation in the current new church program to be able to hold its first service on its own property.

Three years ago the Ohio society purchased this five-acre site consisting of an area half cleared and half wooded, with a few small buildings including a former dance hall which is now the sanctuary for worship services. Sunday church school classes are held in a new Masonic temple next door.

Attendance has been running close

to 100 since Aug. 2. Mr. and Mrs. Robert Watson served as organizing pastors through the summer, but have now returned to New Haven, Conn., where Mr. Watson is in his third year as a student in Yale Divinity School.

Neil White became pastor in September. A first-year student at the Graduate School of Theology at Oberlin College, has been in business for five years.

The sponsoring committee for the church is made up of members of seven congregations, mostly from Cleveland and Akron. Other congregations have contributed hymnals, a pulpit Bible, piano, chairs, books for a library and crib-room furniture.

Ray Wolford, new church director for the Ohio society and executive secretary of the Cleveland Disciples Union, has given general oversight to the new congregation from the beginning. Location of the Twinsburg church is 9571 Shepard Road. —CLYDE H. EVANS

Citation to Groff

BENTON HARBOR, MICH.—Daniel Groff, recently retired minister of First Christian Church here, was presented with a citation award from the Jewish congregation at Temple Beth-El of this city.

Rabbi Joseph Schwartz of the temple and Mr. Groff had worked closely for several years in the areas of religious tolerance and cooperation.

The citation read in part as follows: "Temple Beth-El, Benton Harbor, Michigan, honors The Reverend Daniel Groff, Pastor of the First Christian Church in Grateful Appreciation of his fine contributions in the field of community service, his outstanding achievements in the field of cooperation between the different religious faiths and his warm friendship to our Temple. May God Bless His Going Out as He Blessed His Coming In."

Mr. and Mrs. Groff are making their home at Chapel View Farm, Route No. 9, Huntington, Ind.

Lay Preachers

HOUSTON, TEX.—During the absence of vocationing Charles Brown, pastor of the Spring Branch Christian Church here, four laymen filled the pulpit: T. R. Deen; George Barron, John McLaughlin and Dr. Dan Proctor.

Mr. Brown, wife Bettye, and eldest son, Brockton, vacationed in their native state of Oklahoma, before attending the convention in Denver. He returned to the pulpit Sept. 6.—GAYLE HARRIS

CAMPUS COVERAGE

● 87th Year

Travis White TCU Convocation Speaker

FORT WORTH, TEX.—Dr. Travis A. White was the convocation speaker recently at Texas Christian University here as the fall term officially opened.

Dr. White, a graduate of TCU, is president of Midwestern University in Wichita Falls, Texas.

The annual assembly was held in Ed Landreth Auditorium. TCU Chancellor M. E. Sadler and President D. Ray Lindley led the academic procession.

Prior to becoming president of Midwestern University in 1956, Dr. White was head of Atlantic Christian College in Wilson, N. C.

As TCU begins its 87th year, the university's newest building program is under way. Construction will begin shortly on a new Administration Building to cost some \$1,200,000, with completion expected by next September.

Since 1941, 22 new buildings have been built on campus at a cost of over \$22,000,000. On the drawing boards at present are plans for a new infirmary, a complete \$800,000 remodeling of the old administration building for classrooms, and a new fieldhouse seating 12,500. All are expected to be completed within 5 years.

New Drury Library

SPRINGFIELD, Mo.—The Walker Library at Drury College was dedicated Nov. 5.

Featured speaker during the event was Savoie Lottenville, editor, University of Oklahoma Press, Norman.

Numerous events were planned in conjunction with the dedication ceremony. Persons who were largely responsible for making the library possible were special guests Nov. 5.

November 6 was Parents' Day. The day-long event included library open house, evening buffet supper and the opening production of the season by the college dramatics group.

ACC Record

WILSON, N. C.—Atlantic Christian College officials have learned that it is difficult to control enrollment at a pre-set maximum figure.

Mrs. Bethany R. Joyner, College Registrar, reported this week that final figures show the college with

1,213 students enrolled for the fall semester which opened Sept. 9.

"We had hoped we would have no more than 1,150 students enrolled for the fall semester," Dr. Arthur D. Wenger, ACC President, explained. "In fact we had all machinery set in motion to control our enrollment at that figure," he said.

Residents of 61 of North Carolina's 100 counties, and students from 15 states and five foreign countries are now enrolled at Atlantic Christian College, a survey of the student body indicated.

Of the 1,213 enrolled, 1,134 come from North Carolina.

The annual summer session at Atlantic Christian College ended Aug. 14, with graduation exercises for 48 seniors.

President Thomas A. Collins of North Carolina Wesleyan College, Rocky Mount, was speaker for the ceremonies held at First Christian Church here.

"As an educated Christian, I must abominate the philosophy of communism," President Collins told the graduates. "It denies so many things I hold to be sacred; it devalues so many with false promises; it exalts so many things I think should be abased."

● Drake Officers Named

Divinity School Alumni

The National Alumni Association of the Divinity School of Drake University, Des Moines, Iowa, elected officers at the meeting which was held at the time of the annual assembly of the International Convention in Denver.

Gilford Olmsted, minister of First Christian Church, San Bernardino, Calif., was elected president. The vice-president is James M. Flanagan, associate editor of *The Christian Evangelist-Front Rank*, who is president of the Drake University Alumni Association in St. Louis. Miss Mary Elliott, Illinois director of children's work, was elected secretary.

At Culver-Stockton

CANTON, Mo.—Within the student body here at Culver-Stockton College are to be found 21 denominational bodies and one world faith represented.

Again this year, the Christian Church (Disciples of Christ) held the highest number of students being members and preferring the church.

The breakdown of membership including preference is as follows:

Disciples of Christ, 158; Methodist, 99; Roman Catholic, 57; Presbyterian, 43; Baptist, 31; Lutheran, 31; Congregational, 22; Episcopal, 13; Evangelical and Reformed 10; Community, 5; Christian Science, 5; United Church of Christ, 4; and Greek Orthodox, 2.

Music Professor

FORT WORTH—Among new faculty members at Texas Christian University is William F. Guthrie, formerly minister of music at Country Club Christian Church in Kansas City, Mo.

He is assistant professor of music and choral director in the TCU School of Fine Arts.

A native of Arkansas City, Kan., Guthrie, 40, holds both the bachelor and master of music degrees from Westminster Choir College in Princeton, N. J.

Honor to Bethany

BETHANY, W. VA.—Bethany College was among 15 West Virginia and Pennsylvania schools honored for their outstanding programs of journalism education at the first annual banquet sponsored by the Pittsburgh chapter of Sigma Delta Chi, the professional journalism fraternity.

Dr. Perry Epler Gresham, president of Bethany College, and educators from the 14 other schools were honored.

Has Four Recruits

MAPLEWOOD, Mo.—First Christian Church here has four young people who have dedicated their lives to full-time Christian service. They are as follows:

Robert Seymour, son of Mr. and Mrs. E. M. Seymour, who is studying for the ministry at Culver-Stockton College.

Roger Bradley, son of Mr. and Mrs. V. E. Bradley, is starting his freshman year at Phillips University, Enid, Okla., where he is a ministerial student.

Miss Nancy Sweet, daughter of Mr. and Mrs. Glenn Sweet, is a sophomore at Phillips University, studying in the field of Christian education.

Philip Dare, son of Mr. and Mrs. Ned Dare, is in his senior year at Phillips University. He has been serving as youth minister for Pennsylvania Avenue Christian Church in Oklahoma City.

Bernard E. Burry, also a graduate of Phillips University, is minister of the Maplewood Christian Church.

A Re-dedication

JEFFERSONVILLE, IND.—First Christian Church here held a re-dedication service for its re-decorated church Oct. 25.

Dr. Floyd Faust, minister of Broad Street Christian Church, Columbus, Ohio, was the speaker.

Woodrow S. Jones, who became minister here last January, has been absent from the pulpit for over ten weeks due to illness.

A great deal of re-decorating has been done throughout the church plant, and the completion of this project called for the special service on Oct. 25.

Houston Bulletins

HOUSTON, TEX.—The student government of the University of Houston recently contributed \$3,000 toward the building of a religious center on campus at the university. The proposed center will represent all religious groups at the university.

Dr. Frank C. Laubach, a well-known teaching missionary, recently completed a three-day speaking engagement in Houston. Dr. Laubach's schedule included appearances at Bethany Christian, Saint

John's Episcopal, and the First Methodist churches.

Following the speaking sessions, Dr. Laubach led a two-day ministers' retreat at Camp Allen in Baytown. Lewis H. McAdow, pastor of Bethany Christian, is president of the Association of Ministers of Greater Houston, and helped plan the retreat.—MISS GAYLE HARRIS

Seattle Dedication

SEATTLE, WASH.—Bellevue congregation here has dedicated the first unit of its building program.

The site is on the east side of Lake Washington.

The property was purchased by the state society of Washington Christian Churches in 1954 and the first service for the new congregation was held the following year. C. M. Ridenour, serving as interim minister, welcomed 49 charter members into the church Dec. 4, 1955.

Carl A. Johnson is the present pastor of the church. He began his ministry in July, 1956, and at the present time the church has a membership of over 300.

This is one of 16 new churches organized in Washington during the past ten years with two more in the planning stages.

Florida Missionary Candidate Summer Mission Worker

"Getting the Picture"

JACKSONVILLE, FLA.—How does a missionary candidate find out what it's like to be a missionary nurse? One way to get the answer is to do what Miss Suzie Lipscomb of Riverside Church here did the past summer. She went to Mexico and worked in Hope Hospital at Aguascalientes.

Miss Lipscomb, daughter of Dr. and Mrs. Thos. H. Lipscomb, is a senior at University of Florida this fall and has been active in her church youth work for a number of years. She has served as president of both the CYF group and the Youth Council.

She has been considering the possibility of giving her life to Christian service as a missionary nurse and went to Mexico at her own expense to find out what it would be like.

In Aguascalientes she worked in Hope Hospital, serving as nurses' aid and getting firsthand information about the people and the operation of our mission stations in that area.—RICHARD L. JAMES



Would you like three assistants for your youth meetings?

We know how hard it is to keep one jump ahead of teenagers. You need all the help available to keep them interested, entertained and, most of all, enlightened! We have a limited number of back copies of *FELLOWSHIP*—Nos. 5, 6 and 7. These are being offered, as long as they last, at greatly reduced prices, because we know that, whether or not you are now using *FELLOWSHIP* No. 8, you will find in these back issues many fine additional resources. A few of the programs are dated, but the majority offer excellent materials for your youth group programs. \$1.00 each, or three for \$2.25

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World Convention Registration Time

NEW YORK, N. Y.—The World Convention of Churches of Christ (Disciples), with offices located here, reports that many have written concerning their anticipated attendance at the Edinburgh assembly scheduled for next summer, Aug. 2-7.

Indications are now that at least 1,200 and possibly 1,500 will be going by ship or plane.

The World Convention office suggests to those who desire to go one way by plane and the other way by ship, that it is best to go over by ship and return by plane. The boats are less crowded on the "going over trip" but very crowded on the return. Also, since there will be so many Americans and Canadians on board ship going over, the fellowship will be unforgettable.

Those who plan to attend have been requested to register now. The registration fees are as follows: For delegates living in the United States and Canada, \$5. The fee for missionaries, for youth age 15-21, for Disciple chaplains and members of the armed forces, \$2.50 each.

Only registered delegates may vote in the Edinburgh World Convention. Delegates also receive special deductions on travel expenses for income tax purposes. When delegates are registered they receive help from the World Convention in securing housing accommodations in Edinburgh.

Send your registration fee with name and address to H. B. Holloway, 110 S. Downey Avenue, Indianapolis, Ind.

It's Marvel-ous

GILTNER, NEB.—This community observed "Marvel Day" in recognition of the unusual contributions made by Dr. and Mrs. P. O. Marvel, long-time active members of First Christian Church here.

Hundreds of friends from all over

MONEY FOR YOUR TREASURY OVER 2,000,000 SUNFLOWER DISH CLOTHS

Were sold in 1958 by members of Societies, Clubs, Groups, etc. They enable you to earn money for your treasury, and make friends for your organization. Samples FREE to Officials.

SANGAMON MILLS

Established 1915 8-75 Cohoes, N. Y.

WANTED—a man Director of Christian Education for the Independence Boulevard Christian Church, 606 Gladstone, Kansas City 24, Missouri.



The World Convention — A World Fellowship
Edinburgh, Scotland, August 2-7, 1960

Nebraska drove to attend the special celebration held in the local high school auditorium early in August.

Presidents of the Nebraska Medical Association and its auxiliary spoke of the contributions made during the past 50 years by Dr. and Mrs. Marvel and emphasized the religious influence given by their vibrant Christian faith.

Scores of the 1,500 babies brought into the world by Dr. Marvel were present to join in the happy occasion. Dr. Marvel is now the only country doctor left in the area. When he started his practice over 50 years ago the community boasted six physicians in the small surrounding towns.

Mrs. Marvel has been very active in church and community activity, at home and throughout the state and nation. She is president of the Nebraska Federation of Women's Club and is listed in "Who's Who of American Women." She is also serving on the brotherhood finance commission.

The Marvels are given credit for organizing the Giltner public library, developing the city parks and promoting the state-renowned Women's Chorus which has had a continuous history of 33 years.

They have also given strong leadership to the church. Dr. Marvel has been a member for many years of the board of Cotner School of Religion and Mrs. Marvel has been especially outstanding in her work with the Nebraska Christian churches.

The Marvel's daughter and son-in-law, Dr. and Mrs. L. C. Smith, and children were present for the celebration. Dr. Smith is dean of

students at Texas Christian University. Their son, Lt. Col. Alden Marvel, and his family are in France and cabled greetings to his parents which were read to the large crowd in attendance.

Cleveland Ministry

CLEVELAND, OHIO—There have been a number of ministerial changes among the churches of the Greater Cleveland area in the past few months.

Miss Muling Chow, director of religious education at Franklin Circle Church the past year, has taken a similar position with Christ Methodist Church, Akron.

Carl D. Hanley, associate minister at Franklin Circle since 1957, in August joined the community relations board of the city of Cleveland as an educator.

Mrs. Martha Clevenger on Sept. 1 came to Heights Church as director of children's work, after having served as state director of children's work with the Kansas Christian Missionary Society.

Since early summer C. E. Wess, formerly from Jefferson City, Mo., has been pastor of Central Church.

David Thompson, a "Timothy" of Euclid Avenue Church, has been serving as pastor of the church in Willoughby since last spring. He has completed one year as a student at The College of the Bible, Lexington, Ky., and this school year will be a part-time student at the Oberlin College Graduate School of Theology.

Joan Ziegler, director of children's work with the Ohio Christian Missionary Society for three years, resigned during the summer to enroll as a graduate student at Ohio State University.

Fred Zacharias, pastor of Hilltop Church, Mantua, while a student at Oberlin College Graduate School of Theology, becomes pastor of the Pilgrim Christian and Congregational Church in Chardon Oct. 1. Mr. Zacharias, who has earned the Bachelor of Divinity and a Master's degree at Oberlin, will lecture in Bible two days a week this school year to students in the conservatory of music at Oberlin College.

Leonard Short, who has served as pastor of Community Christian Church, Painesville, while a student at Hiram College, will continue at Painesville while attending the Graduate School of Theology at Oberlin. Community Christian, one of the congregations recently established as part of the Ohio new church program, expects to dedicate the first unit of a new building this fall.—CLYDE H. EVANS.



A porter totes a case of Bibles toward waiting river transport in the Congo basin where this primitive type of shipping has remained unchanged for centuries.

Dramatic New Film on Africa

FOOTSTEPS OF LIVINGSTONE

THE sharp contrast between the stirring, restless and awakening Congo of today and the dark regions of Africa only a century ago are vividly portrayed in the American Bible Society's newest motion picture, "Footsteps of Livingstone."

This new, 28-minute film in Technicolor, planned to coincide with the 1959-60 study theme on Africa, is now available to churches.

The diaries of the famed London missionary, David Livingstone, are used as the thread to tie the habits of the two centuries together.

Alongside the growing demand for the better living standards of Europe and America, is shown the efforts to bring the gospel to the many peoples of the Congo basin. The slow and demanding work of translation, publication and distribution of the Scriptures is carefully traced.

Livingstone was the famed Scottish missionary-doctor who conducted remarkable explorations in Africa and studied the people there in the mid-19th century. He was lost and near death deep in the Congo jungle when, at the climax of a widely publicized search, he was rescued by a journalist named Henry M. Stanley who greeted him with perhaps the most widely quoted innocuous phrase of modern times: "Dr. Livingstone, I presume."

The motion picture is resplendent with the colors and sounds, the variety and textures of Africa. It shows how the American Bible Society, in cooperation with related organizations and missionary efforts, has become an extension of the bold explorations of the 19th century.

With narration in a low key, the film examines the complexities and vast distances involved in transmitting the Scriptures to native villages, to wandering tribes and the ancient communities of river people.

While enormous areas of the Congo basin remain blanketed with jungles and forests, the film discloses evidence of modernization as it develops in this most unrevealed of all continents.

To these people hovering on the perimeter of the modern world and caught up in the surge toward nationalism, the need for literacy and the value of association with the Christian culture are strikingly apparent in the documentary picture. The American Bible Society seeks to make the Bible the key to this culture, as well as the instrument of faith and knowledge.

The color film "Footsteps of Livingstone" is available for church bookings, for a service fee of \$4.00 from the Audio-Visual Department of the American Bible Society, 440 Park Avenue South, New York 16, N. Y.



Bible stories are transmitted by word-of-mouth where few can read yet need the Scriptures.

Equipped as a mobile library, this Bible Van, as it is called, takes the Scriptures to those villages and towns reached by roads.



TO NEW MINISTRIES

▲ **WELLSVILLE, OHIO**—**D. Park Chapman**, retired minister, has been serving First Christian Church here since Charles F. Russell resigned to accept a call to Hicksville, Ohio, last April. Mr. Chapman will continue to minister here until a new pastor has been called.

▲ **CHICAGO, ILL.**—**Robert L. Schock** has been called to the Morgan Park Christian Church here. Mr. Schock has degrees from Chapman College and The College of the Bible and has done graduate study at the University of Chicago. During the last 24 years he has served as chaplain in the army.

▲ **MIDWAY, KY.**—**William Taylor** has been called as the minister of First Christian Church here and also to serve as campus minister for Midway Junior College and Pinkerton High School. He succeeds Richard Taylor who has gone to Erie, Pa.

▲ **LITTLE ROCK, ARK.**—**Joseph B. Hunter**, former pastor of Pulaski Heights Christian Church here, has recently been named executive director of the Arkansas State Council of Churches. The state council's office is in the same building as the Arkansas Christian Missionary Society.

▲ **MEDICINE LODGE, KAN.**—**John F. Scantland** has accepted a call to serve as minister of First Christian Church here. He has just completed a 13-year ministry with First Christian Church, Du Quoin, Ill.

▲ **WELLINGTON, KAN.**—**Ted D. Hurst** was installed as pastor of First Christian Church here on Sept. 6. Speaker for the service was Dr. Wilfred E. Powell, professor in the Graduate Seminary at Enid, Okla. Also participating was Thomas O. Parish, minister, Central Christian Church, Wichita, Kan. Mr. Hurst was educated at Phillips University and came to the church here from a pastorate with First Church, Chanute, Kan.

▲ **HANNIBAL, MO.**—**Richard M. Spangler** has become Minister of Membership Development and Church Cultivation at First Christian Church here. Mr. Spangler is a graduate of Chapman College and received the B.D. degree from The College of the Bible, Lexington, Ky.

▲ **HOOPESTON, ILL.**—**Joe W. Aspley, Jr.**, was installed Aug. 2 as minister of First Christian Church here. Morris B. Pullin, general secretary of Illinois Disciples of Christ, delivered the installation sermon. Mr. Aspley is a native of Glasgow, Ky., and a graduate of Transylvania College and The College of the Bible.

▲ **OAKLAND, CALIF.**—**Darwin A. Mann** has been called to serve as pastor of the recently established Lafayette Christian Church, in nearby Contra Costa County. Mr. Mann has been associate minister of First Church here for two years. The new congregation, made up mostly of members from here and University Church in Berkeley, is sponsored by the Christian Churches of Northern California.

▲ **WICHITA, KAN.**—**Delbert L. Hamm** was installed recently as associate minister of Central Christian Church here. Mr. Hamm came to Central Church after serving a tour of duty as a Navy chaplain. Both Mr. and Mrs. Hamm are graduates of Phillips University, Enid, Okla.

▲ **DES MOINES, IOWA**—**George H. McLain** has resigned as pastor of First Christian Church, Peoria, Ill., to accept a call to serve as minister of Central Christian Church here.

▲ **LOUISVILLE, KY.**—**Lester E. Heinzman** has begun his duties as pastor of the Central Christian Church here. He is a graduate of Texas Christian University.

▲ **ST. THOMAS, ONTARIO**—**William O. Baker, Jr.**, was installed recently as pastor of the Park Avenue Christian Church here. William M. Kennedy, minister of Princess Street Church of Christ (Disciples) in St. Thomas, was the presiding minister; and the sermon was delivered by Ross W. G. Jeffries, minister of Giles Boulevard Christian Church in Windsor.

▲ **ALVIN, TEX.**—**Roemer Hudler** was installed as the minister of First Christian Church here on Sept. 6. G. N. Goldston of Fort Worth was the speaker. Mr. Goldston is State Director of CMF for the Texas Board of Christian Churches. David Williams, a "Timothy" of the Alvin church and a student at Texas Christian University, Fort Worth, presided at the service.

▲ **FORT WORTH, TEX.**—**Harold J. Sheets** was installed as minister of Memorial Christian Church here Sept. 6. Patrick Henry gave the installation charge. Mr. Sheets formerly served as pastor of First Church at Beeville, Tex. He was educated at the University of Texas and Texas Christian University.

▲ **SHREVE, OHIO**—**Amos S. Cobbey** was installed Sept. 13 as minister of First Christian Church here. Dr. Charles E. Dietze, of The College of the Bible, Lexington, Ky., was the special speaker for the occasion. Mr. Cobbey was ordained to the Christian ministry by Crestwood Christian Church, Lexington, Ky., on July 12, 1959.

▲ **WILSON, N. C.**—**James G. Wallace** is now pastor of First Christian Church here. He preached his first sermon Sept. 6. At the conclusion of the sermon, Mr. Wallace and his wife and daughter, Becky, and Mrs. Alice Cummings, aunt of Mrs. Wallace, were received into the church by Dr. Vere H. Rogers, a minister and an elder in the local church. Mr. Wallace and his family came to Wilson from Sarasota, Fla., where he has been minister of the First Christian Church for more than three years.

▲ **FORT SMITH, ARK.**—**Mrs. James E. Smith**, president of the Arkansas Christian Women's Fellowship, is now preaching for Rena Christian Church, located northwest of here. She succeeds G. G. Alexander, retired, who served the church for 46 years.

▲ **REDLANDS, CALIF.**—**Donald R. Woodley** is the new minister for the State Street Christian Church here.

Educated at Cornell University and Brite College of the Bible, Texas Christian University, Fort Worth, Mr. Woodley received the B.D. and M.T. degrees in 1958 and 1959. While in Texas he served as pastor at Weston and Main Street Church in Grand Saline.

Curtiss Moody, student of Southern California Theological Seminary, served the church here as ad interim minister since the former pastor, Lawrence H. Sellars, was called to First Christian Church, Fort Stockton, Texas.

▲ **HAGERSTOWN, MD.**—**John H. DuVal, Jr.**, has been called as associate minister of First Christian Church here. A graduate of Lynchburg College in 1956, Mr. DuVal was awarded the degree of S.T.B. by Harvard University Divinity School last June. He was ordained by First Christian Church, Alexandria, Va., in 1956.

—A PLEA, A MOVEMENT

(Continued from page 6.)

management in that relationship of "vine and branches."

The church which is more than a New Testament church does not consider as "less than Church" this ministry of love at work in college, seminary, benevolent home and mission project.

The people of God who minister in these places do not think that their work is "more church" than the local work. What makes a church a church is not determined geographically or functionally but only theologically—in its relationship to God.

Unity in this more-than-a-New-Testament-church flows from a unity of purpose based on this relationship to God and Christ. Such unity sustains and requires a rich variety of expression and program and activity. Love is ever on the alert and searches for new ways to fulfill itself in human life.

What changes need to be made? It is not the same religious world that it was a century ago or thirty years ago, and it will not, for long, be the same religious world as it is today.

The people called Disciples of Christ need to join the Church of Jesus Christ, acknowledging thereby that they are not content to be just a plea or a movement or a brotherhood. Unity is not our chief business and the Church is not our adversary. Threatening the world with love for one another and with God's love in Christ for the world is our business and that business is with the Church and the world.

The Christian Church of today must face the mission so long avoided.

Leadership Changes

James E. Greer has resigned his ministry at Truth or Consequences, N. M. He and Mrs. Greer will move to Hazel Green, Ky., where Mrs. Greer will teach in the academy.

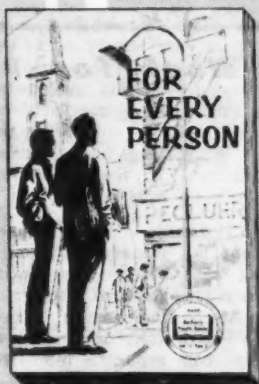
Lewis D. Fowler is the new minister at First Christian Church, Beloit, Kan.

H. Leon Berry to First Christian Church, Lexington, Mo., from First Church, Gardena, Calif.

Charles T. Hudson to Central Christian Church, Shreveport, La., from Ivanhoe Park Christian Church, Kansas City, Mo.

Malcolm McHarg to First Christian Church, Colorado Springs, Colo., as Minister of Education, from student ministry at Staunton, Ind., while he was attending Christian Theological Seminary.

A Bethany Graded Youth Book for use with middle teen-agers



"... 'Well,' Dave said, 'the way I see it, if they just get tough with the gangs they'll be able to cut down on crime all right. But they won't be able to change many of the fellows that way. The boys will end up real criminals. I think they ought to have more of a chance.' ..."

Volume 11, Part 2
Winter Quarter 1960

for Every Person

The second course in Volume 11, *For Every Person*, is an exploration of the Christian religion in the world. This 13-session course of study is woven around a story about the Christian mission, or Christian outreach. The main character in this story is Charles McDonald, a lawyer and a busy and useful man in his city. There is Dave, his son, who has to decide about college, and this means deciding about his lifework. It is a story about the whole world, yet it takes place in a city that could be anyone's home town. The Christian mission is as wide as the world, and as close as one's own town: it is intended for every person.

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"You Are What You Read"

SALVATION IS RE-CREATION

Maker of Heaven and Earth (A study of the Christian doctrine of creation). By Langdon Gilkey. Doubleday and Company, Inc. 311 pages. \$4.50.

Does God elude, delude, intrude or preclude? This is one way to describe the nature of this book. Is the source of man's destiny so elusive he can never discover it? Is there an essential deception in all the quests for knowledge that man has? Does the ground of man's experience intrude as fate and as evil? Or is there a prelude and a primary fact that gives the clue to the nature and destiny of man?

Here, in the Christian Faith Series, is a fresh approach in a relatively new theological framework to some of the persistent questions about the world and God, self and evil, and life and love. This volume is written with clarity and distinct scholarship. The present reviewer found it exceedingly stimulating and helpful in appraising and reconstructing his own theological thinking.

This presentation challenges the ideas of both Greek idealism (mind over matter) and naturalism (mind lost in matter); presenting instead a total view of man as mind and body. The key to this theological framework is the doctrine of creation, not as speculative cosmology but as a confession of faith.

Some of the strands in the thought that runs through this book are:

- (1) Nothing precedes God. There is no alien substance "out of which" he creates.
- (2) Theology has the final answer as to man's nature and destiny.
- (3) All creatures are dependent. No man is independent of God or unrelated to his purpose.
- (4) Salvation is re-creation. This might be another title for the book.

(5) Life is good. Evil has no efficient but a deficient cause. Nothing in existence is essentially evil since God is the Creator. In one sense the final answer is the Pauline statement that nothing in all creation can separate man from the purpose and love of God.

(6) Separation from God is the ultimate form of evil. The religious nature of man stems from this fact.

The notes at the close of each chapter are unusually helpful as they represent a wide range of reading and quotations. There is a good index and also a page of the Biblical references. All in all this adds up to a book worthy of thoughtful reading and study.—GEORGE EARLE OWEN

LESSON EXPOSITION

The International Lesson Annual for 1960. Edited by Charles M. Laymon. Abingdon Press, Nashville, 1959. 448 pages. \$2.95.

The sub-title of this book is no exaggeration. It is "a comprehensive commentary" on the International Sunday School lessons, uniform series.

As the editor and Roy L. Smith, who writes a lesson analysis, have done for so many years, they make it possible for a teacher of an adult class to have the text, both in the King James and Revised Standard versions, an exploration of the text, a topical discussion of the major ideas in the lesson, technical procedures for planning and executing the task, and even list audio-visual resources for each lesson.

Our interest was increased by noting that J. Philip Hyatt, a Nashville Disciple and professor in Vanderbilt School of Religion, has written the section, "Exploring the Bible Text," for the third quarter. One of our friends from seminary days, Kendig B. Cully, a professor in Seabury-Western Theological Seminary, has

done the teaching section for this same quarter.

There is no way for a teacher to avoid hard and careful work, if the class is to receive the best instruction and motivation for the Christian life. However, this lesson annual will save a lot of spadework and set a teacher on the right path.—H. E. S.

UNIFORM LESSONS

Tarbell's Teachers' Guide, 1960. Edited by Frank S. Mead. Fleming H. Revell Company, Westwood, N. J., 1959. 384 pages. \$2.95.

This is one of the best-known teachers' guides for use with the International Sunday School Uniform Lessons. It carries the King James and Revised Standard Version texts for each lesson, has a memory selection, a paragraph of historical and geographical background and notes on the printed text.

There are suggestions to teachers about topics to pursue and considerable topical material, often in story form, to illustrate the meaning of the text. This latter material is written in two sections, one for young people and adults and the other for intermediates and seniors.

There is a complete list of audio-visual materials recommended for each Sunday, together with the addresses of producers whose material is listed.—H. E. S.

FOR LITTLE CHILDREN

Jonathan and the Octopus. By Celeste K. Foster. T. S. Denison Company. 33 pages. \$2.50.

A thoroughly enchanting children's book with a much-neglected moral to boast. Jonathan is a typical negligent six-year-old boy who discovers, in a dream about an octopus, how he can be an additional two arms and legs to his loving, overworked mother.—PHYLLIS ABRAMS

TOWARD A BETTER CHURCH

by Samuel F. Pugh

Records and Minutes

A letter of admonition and guidance has come to the writer's desk with permission to use any part of it in the Toward a Better Church column. The various points are so appropriate and so well said that we use the letter itself and comment on the suggestions concerning the church records only.

"... I pass on to you something you may care to write about. It pertains to the keeping of church records which may be approached from several angles. One is that it seems to me there needs to be a running record of church membership in local churches, in addition to the current file. I have had requests for a person's date of baptism going back three or four decades sometimes, and there is no way to tell if someone has belonged to a congregation at such and such a time.

"So far as the recording of minutes is concerned, I have had many occasions to see the deplorable state of the records of church clerks (or board secretaries). I attended a court trial in Indiana a number of years ago in which the decision on the ownership of the church property was made upon the action taken at a congregational meeting. Yet sometimes the actions of our local congregations are never recorded, and if they are, are not adequately filed or are placed with records of the Board meetings in such a way as to encourage confusion.

"Another thing I have noticed is that secretaries many times forget to record what action is taken by a church board after the statement appears that a motion has been made and seconded. Another thing I have noticed is that dates of meetings and dates pertaining to actions taken by the board, the congregation, or the trustees, who are the legal representatives of the church, are frequently omitted.

"When we consider how rapid is the turnover of secretaries in the average congregation, it will be observed that few people can recall the details which some day may prove essential to the welfare of the congregation. Most board secretaries or church clerks, if not

all of them, perform a labor of love, but there is no reason why such a task cannot be executed with accuracy, neatness, and thoroughness.

"It would not even be amiss to have the full action of the church board meetings and meetings of the congregation typed in duplicate fashion and a copy kept on file in the church office for reference purposes, the duplicates being located elsewhere in case of fire or theft."

• • •

Referring to the above suggestion

that every congregation should have a "running record of church membership," we concur, and call attention to a newly produced item, church membership record book, sold by Christian Board of Publication, St. Louis. It was created by the Local Church Life Committee of the Home and State Missions Planning Council and is to be used with the individual membership record card that our congregations have been using in a card file. The church membership record book is bound (not loose leaf) and provides one line per member, with spaces for birth date, membership (baptism, transfer, statement), removal (letter, request, death).

When kept in chronological order this record book will give information so often requested twenty or more years after the person listed places his membership. If every congregation were to use such a record book much confusion could be avoided.

REMEMBER THE CHURCH IN YOUR WILL

It's something which simply doesn't occur to many people—this business of making a Christian will. After a lifetime of sharing with the church and with the needy, a Christian who leaves a Christian will ensures that his estate will be distributed according to his wishes. The church has a responsibility to promote understanding of what is involved in making a Christian will and can encourage Christian philanthropy. These materials will help; use them in your church.

FILMSTRIP . . . Over the Wall . . . Designed to be shown to participating committees and the entire congregation, it provides motivation for writing a Christian will and shows how to put the Christian Wills program into operation in the local church. 92 frames in color; 12" 35 $\frac{3}{8}$ r.p.m. record narration. \$6.00

BOOKLET . . . Wills Emphasis Manual . . . This 32-page booklet outlines complete detailed plans for the Christian Wills program with concrete suggestions for meetings, discussion groups, publicity letters, news announcements, etc. 93A430, \$.25

LEAFLETS . . . Have You Made a Will? (93A405), A Steward's Will (93A406), How to Make a Will (93A407), If You Don't Somebody Else Will (93A408) . . . 2-color promotional leaflets with attractive art and pertinent messages to distribute among the congregation. Order by number. \$1.00 per 100 in lots of 100; \$1.25 per 100 in lots of less than 100 (minimum order, 25 of each)

POSTER . . . Remember the Church in Your Will . . . In two colors, the attractive poster pictured above to hang in your church. FREE

CHRISTIAN BOARD OF PUBLICATION

Box 179

St. Louis 66, Mo.

Samuel F. Pugh is national director of church development of The United Christian Missionary Society.

RELAX . . .

GOOD CHANCE

An illiterate rookie was confronted on the army base one day by an officer. He didn't salute and the following conversation took place.

Officer (roaring): "Who are you?"

Rookie: "I'm Private John Doe. Who are you?"

Officer: "I'm the new commanding general of this post!"

Rookie: "Well, general, you've got a fine chance here, if you don't louse it up."

—AS TOLD BY C. E. LEMMON

Did you hear about the cannibal kid who got kicked out of school because he buttered up too many teachers?

—PARISH POTPOURRI

(Continued from page 8.)

you straight in the eye or give your handshake a firm return. Usually they avoid you. You have to face it—they don't want you or your help. Perhaps it is just a general indifference to the whole Christian program, or more likely the rough splinters of sin make it uncomfortable for them to sit through a church service.

Could it be that they are not quite big enough to bridge the gap between some former minister and you? Or are they, like the young man drifting in dangerous waters, unwilling to let you get close enough to sound a warning? Or is it really true that they are "always-so-busy," polite when you go to call but unyielding and unresponsive? Always you wonder why.

These folks are the "heart-breakers"—the ones you carry to the throne of grace in the small hours of a sleepless night.

You look around slowly at the empty pews. You remember with a quick prayer of thanks the hands on your shoulder, the up-turned faces, the voices that said, "I want to talk with you," and the grip that spoke plainly of needing and wanting. These you carry in your heart as you pass through the door and close it behind you.

book of the month

November, 1959

"Making the Most of the Time"

by Christopher T. Garriott

Selected and reviewed by Henry La Cossitt, New York City.

in all other respects, a fine expression of Christian thought.

Published by Bethany Press, St. Louis, Missouri, 1959, as the Bethany Book Award winner in the category "Christian Religion." Price, \$3.

—MOST IMPORTANT THING

(Continued from page 15.)

see, but the control room gave the warning signal and everyone got into place and I couldn't be sure.

The regular film was run, then Duke himself was introduced. He handed each winning contestant a McCoy wristwatch, and the show was over. The kids crowded around once more. Duke obviously enjoyed it as much as ever. Finally they began to leave.

"Look who's coming," George whispered.

I had been right. It was Mrs. Bowers and Janie. Janie wore an elaborate party dress and patent leather slippers—obviously her mother's idea. But—and suddenly my throat went tight at the sight—atop Janie's brown curls was a gay red cowboy hat.

"Hi!" Duke said calmly, as if their presence were the most natural thing in the world.

"Hi!" Janie put her small hand in his big square one.

"Mr. McCoy—Duke." Mrs. Bowers was quite pretty now that she was no longer frowning. "I don't know quite how to say this. I want to apologize—"

"Not necessary, ma'am—"

"And I want to tell you that Janie and I had a long talk after—after I read her letter to you, and both of us are going to try to understand each other better." She put her arm around the little girl, and they smiled happily.

George nudged me. "How do you feel now, you meddler?"

"Like a fairy godmother, sort of."

Janie and her mother had gone. Duke McCoy came over to us. "Well, Grafton, Inc.," he said, "did I do a good job today?"

"A grand job, Duke," we told him.

Every age, it seems, has the arrogant pessimism of its own self-pity. It assumes that it is the most critical, the most hazardous, the most dangerous time since mankind began to think and became conscious of its puzzling humanity. Our own age, with its wars and rumors thereof, its clash of ideologies, its hateful race problems and ghastly crime is no exception.

But, as Dr. Christopher T. Garriott in his provocative book points out, even a casual glance at history would show us that we are not unique. "We are searchers," says Dr. Garriott, "for meaning in three dimensions of life. We look outward on an external environment of events, facts, involvements, and interactions with persons, places and things.

"We look inward to our feelings, emotions, thoughts; to scars of repression and guilt, and to feelings of hate and love. We look upward to recognize that our planet with all its sorrow and tragedy, its joy and goodness, is but a miniature part of the universe around us."

Christianity is a religion that provides an answer to the "relationship of man with man in search of realities of God," and if we believe and have faith our problems fall away. Crisis is not unique to any age; the Cross is, and always has been. And living for Christ, as Dr. Garriott says, is never related, in particular, to any time in our lives. Firmness of our Christian faith in our daily living and application of Christian love to God and to man is the answer.

Dr. Garriott has been the distinguished pastor of the St. Paul Community Church at Homewood, Illinois, since 1944. He is a man of outstanding scholarship and a leader in the ecumenical movement.

If the book has a weakness it is the excessive use of quotations from assorted poets, philosophers and other heavy-weight writers. These become tedious and, to this reader, annoying; they break in upon Dr. Garriott's own meaningful prose and interrupt its otherwise orderly flow. They serve to detract from what is,

Gifts

Every year many church school classes project a plan for a Christmas gift to the church or church school. Here are several appropriate ideas for audio-visual equipment, ranging in price from \$20 to \$450. Each piece of equipment would be a meaningful gift because it would contribute to an enriched program. The prices given below are approximate, intended only to give an idea of price ranges which could be aimed for in this kind of a project.

35 mm. Argus Camera	\$ 20
4-speed twin-speaker portable classroom record player ..	40
300-watt combination filmstrip, slide projector	80
500-watt combination filmstrip, slide projector	100
Webcor Tape recorder	185
Webcor Tape recorder with radio	200
Bell and Howell 16 mm. sound motion picture projector...	450

For complete information, contact
Christian Board of Publication,
Box 179, St. Louis 66, Mo.

"The spirit and soul of all reformation is free discussion."

—Alexander Campbell



Letters . . .

Aloha to Us

Editor, *The CE-FR*:

Thank you for your welcoming "Hello, Hawaii" (*CE-FR*, July 5, 1959). We, of First Christian in Honolulu, return a fond "Aloha."

Little did I dream two years ago that we would have the thrill of working in the midst of modern history in the making. It has been a very interesting as well as thrilling experience. Because Honolulu is the largest city, as well as the capital, much of the work of shaping the state organization goes on right here.

As indicated in an earlier write-up, the Honolulu Council of Churches has been very active in the legislature. We have been able to help keep out the gambling interests as far as legalized gambling is concerned. We have met with groups who were trying to expand the liquor interests, and to a large extent kept their expansion to a minimum—they failed to lower minor age and increase retail outlets.

We are doing much in seeing that qualified men are given backing as senators and representatives to the national congress, as well as for the state legislature. First Christian Church is especially happy that one of our senior elders, Oren E. Long, is one of the first Hawaii senators to Washington.

As a state, we hope to add much to the Union. The very fact that we have a cross-section of races and nationalities, who for the most part are working together for the common good, is very healthy. Of course there is friction and selfishness, as in all families, but over and above this there is the real desire to make Hawaii a symbol of "Aloha," or friendliness, among all people.

Dr. Abraham Akaka of Kawaiahao church well said on Statehood Day that "Aloha is a spiritual symbol of God's love through man to man."
—GEORGE A. JACOBS, Honolulu, Hawaii

Manhattan Meeting

Editor, *The CE-FR*:

I had not noticed the announcement of that meeting for discussion at Manhattan, Kansas, until the letter of Brother Dennison (*CE-FR*, August 30) called attention to it. I know most of those named as participants and have confidence in them. Such meetings are vital and much needed just now. Let us be done with this seemingly everlasting fussiness. Truly, "The spirit and soul of all reformation is free discussion."

Such a meeting as this could be worth two or three International Conventions.—S. S. LAPPIN, Bedford, Ind.

Christian Spirit

Editor, *The CE-FR*:

The action of the Denver Convention calling upon citizens of America to welcome Premier Khrushchev in the same spirit that the Russian people welcomed Vice-President Nixon was, generally speaking, a worthwhile action for the Convention to take.

However, I feel that the convention should have called upon the people of America to welcome Premier Khrushchev in the spirit of Christ, and not necessarily according to how the Russian people welcomed Vice-President Nixon.

Certainly a convention that is trying to speak a Christian word to the current issues of our time errs greatly when it calls upon the populace to measure up to human standards that may very well be questionable when we always have the standard of Christ which is never questionable.—JAMES I. SPAINHOWER, Marshall, Mo.

Knowing Men

Editor, *The CE-FR*:

Regarding your invitation, "Let's Talk It Over" (*CE-FR*, Sept. 6, 1959), may I present the layman's side of the question? The minis-

try appears to be a unique profession. With my doctor, lawyer, or insurance man I can discuss all sides of a matter freely, but the minister is infallibly right. Any fault or error must of necessity rest with the layman.

Some years ago a minister sadly lamented the lack of interest on the part of the men in his congregation. I asked him if he felt that he knew those men or had made any real effort to become acquainted with them; he was evasive. I then named three men; he was again evasive. Finally I named the one man of whom he had complained most severely.

His reply was, yes I have visited the family in the evening when the husband was at home. To which I replied, "You can't get acquainted with a man under such circumstances; it is necessary to talk with a man alone and take time to learn something of his thoughts."

"You devote a great deal of time to the interests of the women and women's organizations, but have done nothing for the interests of the men, nor for an organization of men. You have made no effort even to get acquainted with the men; your entire ministry has been for the women and children, yet you expect the men to be loyal to you."

As Christians we must face life as we find it and not as we would like to have it. This is for ministers as well as laymen.

Many ministers viewed the coming of Mr. Khrushchev with fear and trembling; in fact, they seem to fear everything except God.

God has not given us a spirit of fear, but a spirit of power. It seems, however, that much of our religion is one of fear and confusion, rather than of faith and power.

Has God lost his power or have we lost our faith?—ED LEITZINGER, Puyallup, Wash.

EDITOR'S COMMENT: The answer to the question is, "no." We do sometimes lose our way, both ministers and laymen. Mutual respect usually remedies the situation.

Merry Christmas



LANDS AND PEOPLE OF THE LIVING BIBLE by Bernard R. Young. In steadily fascinating narrative, the Bible comes to life. The reader is led into every remote and alien place where Biblical history was made. A life-time addition to your home library. Illustrated. 10L413, \$6.95

ALL OF THE WOMEN OF THE BIBLE by Edith Deen. The first comprehensive book on all of the women of the Bible, who form a feminine portrait gallery unsurpassed in the world of literature. 316 concise biographies, including 52 searching studies of women in the foreground. 10A123, \$4.95

GREAT WOMEN OF THE CHRISTIAN FAITH by Edith Deen. A companion book to *All of the Women of the Bible*. Only the more memorable and influential women of the early church have gone into this volume. 116 stories in all, conveying the human and divine qualities of these women. 10G574, \$4.95

SIGNS AND SYMBOLS IN CHRISTIAN ART by George Ferguson. The author brings an unusual freshness to a subject which has interested more and more people in recent years. This popular edition has over 350 illustrations, 16 of which are in full color. 10S699, \$7.50

CHRIST AND THE FINE ARTS by Cynthia Pearl Maus. A completely revised and enlarged edition of the great anthology on the life of Christ. Miss Maus has revised her original text to bring it abreast of the changing times. New and improved art has been used for better reproduction. 10C685, \$5.95

NEW TESTAMENT IN MODERN ENGLISH by J. B. Phillips. A careful translation into modern English from the best available Greek text, conveying the essential meaning and characterization of the original works. 10N227, leather-bound, \$12.50; 10N215, clothbound, \$6.00

CHRISTMAS CUSTOMS AROUND THE WORLD by Herbert H. Wernecke. The customs abounding in this book is sure to fascinate everyone who celebrates Christmas, and to give extra pleasure to readers with special interest in folkways. Customs of 66 countries. 10C721, \$3.50

A POET PRAYS by Violet Alleyn Storey. 69 prayers in verse from people all over the world are compiled in this small volume. There are prayers *For the Deafened, For a Childless Woman, On Mother's Day, After Pain, For Friendship*, etc. 10P587, \$2.00

HERE COMES ELIJAH by Frances Dunlap Heron. Elijah Scott Dunlap was a farmer, mainstay of a country church, husband and father. But rare Christian faith gave Elijah's life a strength, a richness, a purpose for which many men strive and only few attain. Illustrated. 10H426, \$3.95

REVISED STANDARD VERSION REFERENCE BIBLE. Over 75,000 center column references. 192-page concise concordance and list of proper names. 12 full-color maps. 3-color presentation page. Red leather binding stamped in genuine gold. Round corners, gold edges, ribbon marker. 35A468, red binding; 35A467, black binding, \$12.50 each

This is our way of saying "Merry Christmas!" We offer you a selection of CHOICE Books for Christmas gifts, all books that will fit into the true Christmas spirit.

CHRISTMAS BOOKS
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LET'S TALK IT OVER

by F. E. Davison

QUESTION: *Do you think a church should elect a man to the office of deacon who uses alcohol? What about an elder or any other officer?*

ANSWER: None of us, I think, would want a church or any of its members to organize a detective agency to spy out on any of its members and report their weakness before they are elected or start procedures to oust them after they are elected.

The above statement does not express approval of a church electing a deacon or an elder, or a deaconess, who indulges in strong drink. Aside from any quotations of scripture that would substantiate that idea, the fact that boys and girls should look up to church officers and have confidence in them should cause any church to refuse to elect a person to office who sets an example that has led five million Americans to become alcoholics. The fact that a habitual user of alcohol may have given much time and much money to the church does not justify the example that is set for the rising generation.

We all know that the liquor business has tried to make drinking the social thing to do. Those who protest against this social custom are often shoved aside as just fanatics. I was told recently of one pulpit committee who, when interviewing a prospective pastor, made it clear to him that he would be expected to drink with his members when at the club or at social gatherings where drinks are served. At least that pulpit

committee was frank and it is to be hoped that the minister was just as frank in his reply.

Several worthy organizations of which I am a member have received letters of protest from me whenever I am invited to a dinner with the announcement that a cocktail hour will be held just before the dinner.

Only last week I received a reply to such a letter that had been sent a month before. Apparently there had been a special meeting held concerning my letter. I do not know that I accomplished anything but I did cause them to think about their procedure.

It is not my intention in this article to deliver an address on alcoholism. I can do it if I am provoked. I do want us to see how present-day society has been duped by liquor advertising and social pretensions. If the deacon or elder really thinks it is right for him to hold office and at the same be a user of alcohol perhaps he should bring such refreshments to that class of boys that he teaches or to the board meeting over which he presides.

He knows, of course, that by law those boys are prohibited to enter the taverns of his city and he also knows that if he took such drinks to his class he could be arrested for contributing to the delinquency of minors. Any drinking board chairman should be ashamed to face his pastor on Sunday morning and should have enough manhood to resign his office and turn it over to someone who will be a credit to the church.

There seems to be a few straws in the wind that indicate that there is a new trend toward total abstinence and some reports show a slight falling off in liquor consumption. Let no one take too much hope from that statistical report. It only means that, despite the number of alcoholics that are being produced each year and the thousands that are killed by drinking drivers on our highways, the liquor business will put on a new and more vigorous advertising campaign and try to convince the nation that it furnish beer for the Sunday School picnic and visit the nineteenth hole at the golf course.

Some of my friends may say that only a retired minister would dare to make strong statements like the above. The fact is I have been saying them for fifty years and I plan to say them for the next fifty.

Church Chuckles by CARTWRIGHT



